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THE
LIBRARY OF HEALTH,

AND

Teacher on the Human Constitution.

WM. A. ALCOTT, EDITOR.

Author of the Young Wife, Young Mother, House I Live In, and
Young Man's Guide.

VOL. I.

BOSTON:
GEORGE W. LIGHT, 1 CORNHILL.
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ADVERTISEMENT.

THE Library of Health is designed to answer the precise purpose indicated by its title—to supply, by a series of cheap yearly volumes, a fund of instruction in regard to the laws of the human body, which is no where else to be found, in a popular form. To accomplish this end is not only the main purpose of this volume and the preceding two volumes under the title of the “Moral Reformer,” but will be the purpose of all succeeding ones.

It were a task comparatively easy, in teaching on the human constitution, to fill our numbers with direct instruction on the structure and functions of the body, for we have books before us from which we might draw an almost never failing supply of information. Nor need it be dry. We believe it to be nearly as much the fault of the writer as of the subject itself, if pure anatomy and physiology are not made perfectly intelligible and full of interest.

And yet we have not believed these direct instructions most needed. Our object has been twofold.—1. To stir up the community to a sense of studying anatomy and physiology for themselves; 2. To furnish instruction in such connections as they would be likely to turn to immediate advantage. Our space is also too

limited to give that free scope which we desire. Thirty-two small pages in a month hardly suffice for more than a few hints.

Some of our readers appear to have imbibed the idea, that we hang all our hopes of promoting human health and longevity on a mere reformation in eating and drinking. Some also go farther, and seem to suppose us pledged, directly or indirectly, to sustain the views taught by Mr. Graham. Now let it be distinctly understood, once for all, that in this work we have nothing to do, either directly or indirectly, with Mr. G. or his doctrines. Nay, more; to repeat what we have said on a former occasion, we adopted nearly all our present views as independently of Mr. G. as if he had never spoken or written on the subject.

Nor are we disposed to make everything of mere eating and drinking. Their connection with human health is indeed obvious and important; but so is that of air, temperature, dress, and the state of the mind, affections and passions. Perhaps there is no one thing, at the present time, more destructive of health and longevity, than that murderous system of quackery which, in one or another of its numerous ramifications, pervades nearly or quite the whole mass of civilized society. On this subject we have said something in the present volume; but we shall endeavor to expose the evil still more thoroughly hereafter. We shall endeavor to awaken an enlightened and virtuous—may we not add, christian?—indignation against it, till it is expelled from our land and from the world.

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LIBRARY OF HEALTH.

PROSPECTIVE REMARKS.

THIS work was begun as an experiment, entirely at the risk of the editor, without the advice or countenance of many friends, and with only one subscriber. It was begun from a conviction of the importance and necessity of such a work to the community, and in the belief that when its object should be fully understood, it would be sustained; but it was at the same time begun and continued with a determination that, whether it should receive much or little immediate patronage, it should go on as long as the life and health and pecuniary means of the Editor should permit.

The experiment has now been carried on for two years; with how much or how little ability, it is for others to decide. It is sufficient perhaps for us to say that from a single subscriber, the number has increased to nearly two thousand; and this, too, without much special effort—we mean by the usual means of travelling agents.

This number of subscribers will not, it is true, sustain the work liberally. Neither the editor nor the publishers are well paid for their labors. The truth is, no American monthly journal, of the size and price of this, and almost wholly original and thoroughly studied, can fully and

fairly pay for itself—much more be profitable to those who are concerned in it—without a list of at least five thousand subscribers. But we say again that the work shall go on, whether we get our pay for it or not. We know not but our prospects of raising the subscription to five thousand, in two years to come, are as good as they were, two years ago, of raising it to two thousand.

The work shall go on, because many of the same evils which existed two years ago, and which seemed to us to demand, most imperiously, the circulation of such a work, are still abroad.

It shall go on, because no errors are more fruitful of mischief than those which are connected with an universal and lamentable ignorance of the laws of nature, especially of the human constitution.

It shall go on, because every hour's observation and experience deepen the conviction in our own mind that man, in a civic state, and especially in a state which is regarded as highly cultivated or refined, cannot perform, as a rational being ought to do, the varied duties of human life, without a knowledge of the human constitution, its laws and relations.

We shall unceasingly maintain the great doctrine which we believe to be clearly taught in the Bible, that it is our duty to sustain every relation in life, and perform every duty, in the best possible manner—in such a manner as will most conduce to the general good; and that to this end, and in order to act up to the dignity of this doctrine, and our natures, we should regard it as a most reasonable service to present or devote to God our whole bodies, that is, our whole being, body, soul and spirit. We believe that man's body, as the habitation of the immortal spirit, is included in the great work of redemption; and that until this body is trained as it should be—until physical education is conducted on the strict principles of anatomy

and physiology—man cannot be in the fullest sense re-deemed or happy. In one word, we believe that until men are trained to be more perfect *as* men, and to enjoy a greater average measure of health and bodily vigor, they can be little more than mere fragments of men; and that he who would think of hastening the latter day glory of the world without improving at the same time the living human frame, as well as the human mind and heart, loses, by acting at a disadvantage, a large part of his labor. We believe that Christianity should be so applied to physical education and management as to prevent, in no small degree, vice and disease; and to enable men, everywhere, and in all circumstances, whether they eat or drink, or whatever they do, to do all to the glory of God; and not merely to his glory in a small or stinted degree, but in the highest possible measure.

The work shall go on, because we feel encouraged to continue it. Many profess, in the warmest terms, to be benefited by our labors. It is true that few of our readers appear to approve of all our opinions, but we find none who have read the work faithfully from the beginning to the present time who are willing to give it up. However great may be their disapprobation of some of our views, they say, with scarcely a dissenting voice, "The work must be continued."

It shall go on, because we are no longer compelled to walk alone. Although we have gained strength during the past year, it is encouraging to have company. The editors of several periodicals, both in this country and in Europe, have espoused the cause in which we are engaged; and not a few of them are among our truest friends, and warmest and most zealous supporters.

Neither are we the less convinced of its importance, and usefulness, and necessity, on account of the opposition it finds. There are some individuals—some, too,

from whom might be expected better things—who, having glanced at a few of our numbers, or perhaps seen some passage which, in its insulated condition, appeared to them objectionable, would gladly ridicule us, and thwart our purpose, and oppose our progress. We need some little opposition, to keep us vigilant and awake to our duty; and should not the opposition hereafter assume a much more formidable aspect than it now does, we shall be quite as much indebted to it, as we are to those numerous friends who bid us God speed.

We lay no claim to infallibility. To the LAW—the laws of the human constitution, no less than the law of the Bible—and to the TESTIMONY of a just, not a false, experience, we make our appeal. If we speak not according to these, then we are ready to admit there is no light in us, or that the light in us has become darkness. We are mere learners—mere infants in the science of human life; and we trust God has given us so much of honesty of purpose, that we are both willing to be wiser to-day than we were yesterday, and to acknowledge our errors of yesterday, when our duty to the reader of to-day demands it. We are inquirers after truth; we would be humble and honest in our inquiries, and assist our readers in becoming so.

We are no perfectionists—no believers in what is called human perfectibility. It has not unfrequently been told us—sometimes with a sneer—“According to your doctrines men would never die. You say disease and suffering are solely the consequences of ignorance, error, and sin,—and these you would gladly remove. Now if you could gain your end, and remove or prevent these, men could not die. How could they die without disease?”

Our reply to all this is, and ever has been, that we do not presume to say, how long human life can be lengthened, or to what extent disease may be prevented; but we

do say that just in proportion as man can be trained on correct principles of physiology, just in the same proportion will there be an increase not only in the duration of human life, but of human health while life lasts. To what age life may be extended, and to what extent disease may be prevented, physiology does not say; nor does the Bible. Both teach us to hope for much in this respect; but they also teach us that, do what we may, death will at last arrive, whether it be by disease or not; whether our departure is attended by more or less of those spasms and struggles which plainly indicate that violence has been inflicted on the constitution, or whether life is extinguished as quietly as the lamp goes out in the socket, for want of oil to support it.

We say again, then, in concluding our remarks, that our great object is the application of christianity to physical education and self-management, in such a manner as to accomplish, in the highest possible degree, what the scripture calls the redemption and sanctification of the whole body; to fulfil, to the highest possible extent, the intention of the apostolic injunction—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

POISONOUS MEDICINES.

THE physiologist Broussais is greatly opposed to the use of tartar emetic, given to produce vomiting. He says that all emetics, but especially this, "make a direct attack upon the sensitive expansion of the stomach, (that is, its internal surface;) they irritate it, produce an unnatural afflux towards it, and tend to inflame it."

He is still more strongly opposed to the use of tartar emetic, where there is slight inflammation of the mucous membrane of the stomach and of the lining membrane of the intestines, than when we are healthy. But this slight inflammation of the stomach, according to his views—and we are afraid he is more than half right—exists in most adults who have been trained to the fashionable mode of free living—to eating and drinking things too stimulating.

In most of those persons who, having this sub-inflammation of the lining membrane of the stomach and intestines, take tartar emetic, he says digestion is often destroyed by it for many years. They are left with a slow inflammation of the stomach, and with a tendency to convulsive motions in this organ and in the intestines; they become hypochondriac and nervous; and if, in the belief that these troubles arise from weakness of the stomach, we add to the evils which afflict them, a free use of tonics, (wine, bitters, Peruvian bark, &c.) their life thereafter is nothing but a succession of calamities, and the most melancholy end awaits them. This is often brought about by cancer in those parts, or by other slow and painful diseases.

Oh, what miseries do mankind suffer from the injudicious use of medicine; often for so many years after they use it, that they never dream of any connection between the two, as cause and effect. And herein consists our trouble as reformers in the department of public health. People will rely solely on what they call their own experience. Alas, how fallacious a guide! We do not ask them to turn experience out of doors; but we do beg them not to trust, in matters pertaining to health, to their experience alone; at least till they know something of the structure of their own bodies and the laws which pertain to their interior cavities.

Jugglers, as they are called—this is a well known fact—swallow with apparent impunity, *for a series of years*, flints,

knives, and other like substances. Suppose they were to say during this period of exemption from suffering, "Knives and flints cannot be injurious as food, for we have swallowed them for years without any injury." Would they not reason from their own experience? But the end of all this is, inflammation of the stomach and intestines, and a protracted and sometimes painful death. Let people, in view of such facts as these, beware about trusting too much, as they are accustomed to do, to their own experience. Let them seek the light of science to aid them in their progress in the journey of existence.

"We must place, says Broussais, on the next line with emetics and purgatives, all mineral preparations—all bitters, acrid substances and corrosives in small doses—in a word, all medical agents which obstinately resist assimilation."

We have often been at a loss to conceive why Broussais and others have such a horror of the poisonous *mineral* preparations, as calomel, tartar emetic, &c.—for these it is of which they are wont to complain most—and yet seem to care so little about the poisonous vegetable medicines. They cannot but know that some of the most acrid poisons in the whole catalogue of medicine are from the vegetable kingdom. Either is bad enough, however; and Broussais himself, in another part of his writings, along with calomel, corrosive sublimate, and purgative salts, connects the Peruvian bark and other vegetable bitters; and says that those who have been addicted to the use of such things "become pale, exanimate and scorbutic, and end their days in a state of marasmus or dropsy. It is not the digestive surface alone that suffers, but the whole animal economy."

The mention of purgative salts along with such a poison as corrosive sublimate should lead us to state the fact that multitudes of the human race make it a kind of every-day

practice to take salts. "Oh, they are *so* harmless! If they do no good they will do no harm!" Tremendous mistake. Yet it is everywhere made. We verily believe that thousands of American citizens go down to a premature grave every year, victims to this taking of salts, on every trivial occasion.

"But you would frighten us out of the use of all medicine!" Would to heaven we could frighten you out of the injurious habit of taking medicine of any kind whatever, without consulting a physician. Would that we could drive you back from this wretched quackery on yourselves, and that encouragement of quackery which is still more wretched, to a greater reliance on the formation of judicious early habits by way of prevention, and to a firm and confident reliance on skilful common sense physicians to assist you in the great work. Empiricism, quackery, everywhere rife in the community, destroys more lives than famine, pestilence, and the sword! We might even say it destroys more than gluttony, intemperance, and licentiousness, were it not usually connected so closely with this abominable trio that it is difficult to distinguish the proper effects which belong to each.

We have full confidence in medicine and physicians. We would gladly have a skilful physician to advise us every quarter, at least, in regard to the future; and should we become sick, so as to feel incompetent for our own management, we should certainly give ourselves up most cheerfully to his management; just as we should do, were we the commander of a merchant ship, and found a pilot necessary. We should give up the ship, for the time, into his hands; and not presume to say one word by way of authority, or even of advice.

"Would you take *poisonous* medicines?" Yes, if he ordered it. We are of opinion that there are cases which demand their use; and he certainly ought to know better

than we, when they occur. We do not believe a judicious experienced physician would injure us with them by design.

But though we have great confidence in physicians, we have more, still, in preventive measures—measures calculated to keep us from the necessity of making use of them. We would that the laws of life were so well understood and observed everywhere, that we could starve them out, or rather drive them to the necessity of resorting to some other occupation to earn their bread. But alas, they need not fear. This everlasting propensity to quackery in the community will be sure to lead people to courses of conduct which will furnish physicians, for centuries to come, with work enough to do.

The mere fact that the frequent use of medicinal substances places us in such a condition that they fail to do us the good which might otherwise be expected when we are really sick, is quite enough to drive us away from our reliance on medicine and apothecaries' shops, were there any hope of our reformation at all. We have seen many a spirit-drinker and opium-taker, and resorter to bitters, seized with epidemic diseases which, had they not been in the habit of taking these poisons and drugs, would probably have readily yielded to their medicinal action. But their wretched habits had steeled them against their influence; and they went down to the grave. You will hardly find such a person recover from a dangerous disease. When will the sons of men learn wisdom on this great and important subject?

TAK SISSON.

[The following sketch, addressed to the editor of this work, is from a source on which we may place the most implicit reliance.]

I SUPPOSE neither yourself nor your readers have ever heard of Tak Sisson—and as he was quite an interesting character, I will give you a short account of him.

Thomas Sisson, a very wealthy and respectable farmer, lived in Tiverton, Rhode Island, before and during the American Revolution. He had twelve slaves;—the father, mother, and ten children. Among the children was one called Tak—Tak Sisson. Tak, from early childhood to adult age, could never be prevailed on to eat any flesh meat; but he subsisted on vegetable food and milk;—neither could he ever be persuaded to eat high-seasoned food of any kind. When he was a child, his parents used to scold him severely, and threaten to whip him because he would not eat flesh. They told him if he did not eat meat, he would never be good for anything; but would always be a poor puny creature.

But Tak persevered in his vegetable and unstimulating diet; and to the surprise of all, grew fast, and his body was finely developed and athletic; and he was very strong and robust; and altogether the most vigorous and active and dexterous of any of the family. He finally became more than six feet high, and every way well-proportioned; and remarkable for his agility and strength. He was so uncommonly shrewd and bright, and strong, and active, that he became notorious for his shrewdness and for his feats of strength and agility. Indeed, he was so full of his playful mischief, that he greatly annoyed the overseer.

During the Revolution, Tak was sent by his master into the army, to serve as a substitute for another man who was drafted. When Col. Barton took Gen. Prescott on Long Island, Tak was one of Col. B.'s chosen men; and the one on whom he most depended. Having entered the house where Gen. P. was quartered, Col. B., followed by Tak and two or three others, proceeded silently to the door of the chamber where Gen. P. was sleeping. The colonel finding the door fastened, turned and whispered to Tak—"I wish that door opened, General Prescott taken, and carried by the guard to the boat, without the least noise or disturbance."

Tak stepped back two or three paces, then plunging violently against the door, burst it open, and rushed into the middle of the room. At the same instant Gen. Prescott sprang from his bed and seized his gold watch, hanging upon the wall. Tak sprang upon him like a tiger, and clasping the general in his brawny arms, said in a low, stern voice—"One word, and you are a dead man!" Then hastily snatching the general's cloak and wrapping it round his body, and at the same time telling his companions to take the rest of his clothes, he took the General in his arms, as if a child, and ran with him by the guard towards the boat, followed by Col. Barton and the rest of his little company. I need add only, that they succeeded in reaching the boat and escaping from the Island with their prisoner, without giving the least alarm.

Tak Sisson lived many years after the close of the war, and attained to great age; remarkable through life for his activity, strength and shrewdness.

MAN OMNIVOROUS.

THERE is a sense in which it may be said that the Creator has made man omnivorous. He has a physical capacity for eating and digesting and *assimilating*, (changing into flesh, bones, blood, &c.) to a far greater extent than any other animal. He can range over and subject to his use the whole animal and vegetable world; indeed, he can almost derive nourishment from a few of the minerals. He can subsist, and even enjoy a degree of health, on food which is exclusively vegetable, on that which is exclusively animal, or on that which is mixed; and he can accustom himself not only to much or little at a time, but to an almost endless variety in the form and manner and hour of receiving it.

In like manner, he can dwell in almost every climate, and enjoy, everywhere, if he is prudent in other respects, a measure of health. From the equator and the burning sands around it, almost to either pole, he can live, and in no small degree enjoy life. Existence is to him a boon, even in the worst climates.

The same remark, in substance, might be made in regard to our capability of accommodating ourselves to almost every form and variety of dress, and exercise; and to circumstances exceedingly various as regards sleep, purity of body, and of the atmosphere.

We may even go farther. Man has the power or capacity—given no doubt for the wisest ends—of conforming himself to every variety of intellectual and moral food, atmosphere, &c. The mind may grow when fed on novels, and the most vitiated books; and the affections of the heart may be in some degree developed in the worst moral atmosphere, and under almost the worst moral influences. In one word, man is not only omnivorous—susceptible of

deriving nourishment from all things—physically, but also mentally and morally.

But because he can subsist on all things, does it therefore follow that he must eat all things? In morals—though he may form character under the worst influences, does it follow that no choice is to be exercised in regard to circumstances or condition? In intellect—though the mind may be fed and may even grow by reading books of a very inferior character, is no selection therefore to be made? In physical matters—because man *can* eat all things, *must* he therefore eat all things?

For what purpose, then, in the name of reason and sober sense, is man a free agent? Why is it given him to exercise the right of choice? why even the power of locomotion, if he is to submit himself like a mere machine to the circumstances which surround him, and use no effort to control them, or render them subservient to his improvement—to the highest improvement, even, of which his whole nature, physical, intellectual, social and moral, is capable?

That man has the power of choice will not probably be doubted. That the Creator had an object or end in view in giving him this right of choice, is at least equally true. But do we conform to his purposes—do we execute his will and accomplish his ends, when we refuse to exercise it in regard to the selection of our food?

Or are we to use our power of choice in regard to the books we read and the company we keep, and yet eat at hap-hazard, guided by no rules—except to eat, if possible, everything we can—and exercising no right of selection? Shall we consider ourselves responsible to God for this very right of choice in every thing else except food and drink, while here there is no responsibility at all?

With this view—and is it not a fair one?—how strange it is, that because man *can* eat animal food and derive

nourishment from it, and even enjoy a measure of health in its use, therefore he *must use it*? How strange it is, that while this is the strong argument—and almost the only one worth the name of argument—in favor of flesh-eating, mankind should so blindly adhere, with a sort of superstitious regard, to a practice so questionable, and in our own view, so barbarous!

In the exercise of the right of choice, and in a country like our own, especially, which overflows with food of almost every kind—is it not our obvious duty to select our food; to be guided in regard to quality, quantity, modes of preparing it, &c. by a wise reference, not merely to health—for we have already seen that we can subsist on almost everything—but to the *highest* health? Should we not so eat as will produce the greatest possible permanent health and vigor of body, and consequently the greatest health and vigor of mind and soul?

Here we shall be interrupted by the old objection that it is impossible to know what food is the best; that on this subject even “doctors disagree” most essentially; that it would be presumption in the mass of mankind, unlearned as they are on this subject, to hope to arrive at any just conclusions on this subject; and that the safest way is to go on as we have done, guided by the dim light of our own experience.

We will not stop here to show the fallacy of this reasoning, or to show that, if sound, we do not apply it elsewhere. It may not be necessary to do more than to urge people to act up to the light they already possess. We do not ask them to be governed by rules of which they never heard, or which they do not see to be well founded. To him that hath, shall more be given, and in this view we *do* insist on men’s acting up to the light they have. If they believe bread, two days old, for example, to be more conducive to health than bread hot from the oven,

we do insist that they ought to use it; and not, as is the universal practice, continue to eat an article which they acknowledge to be inferior.

But here comes one grand objection, after all, to acting up to our convictions of duty in this matter. "I do not like bread two days old so well as bread newly baked; and did the author of nature intend I should eat that which is disagreeable to me? Ought I not, as a mere matter of duty, to eat that which I like best, provided I find no inconvenience from the use of it?"

This objection is founded on several errors, which are taken for truths. It is assumed that our own experience will determine whether a thing is best for us; or at least that if we experience no evil from the use of a thing which is agreeable to our taste, then it cannot injure us.

But is it not obvious that to shut out the light of science and the testimony of others in this case, is to take a course which no wise man will take in other matters? Besides, have we not admitted that we can subsist—*without* apparent *immediate inconvenience*—on substances which are not the very best for us? The mere fact that a thing does not injure us, is no proof at all that it is the best for us.

Another error here assumed as a truth is, that our likes and dislikes of food are innate, arbitrary—beyond our control. Now nothing can be more untrue than this sentiment; and yet it seems to us almost universal. We acknowledge that there are what physicians call idiosyncrasies; that is, there are persons, for example, who cannot at all bear a medicinal substance which others will receive with apparent advantage. This is sometimes extended to food, as cheese or butter. Some persons are made sick with the smallest quantity of cheese. But even these idiosyncrasies may often be traced to an unnatural or disgusting early association of ideas or things, and can frequently be cured.

Aside from these cases, however—and they are not very frequent, (though by the way they are most frequent in communities whose practices in regard to food are most at war with the laws of health)—here is no rule which is more true than that we can, in regard to food, bring ourselves to like what we please. Not in a day or an hour, perhaps; but in a sufficient time. In general, the change of taste, when the conviction is strong of its usefulness, is exceedingly rapid.

The person who, for example, does not like cold bread quite so well at first, will soon, if his faith is strong in its utility, and if he confines himself wholly to it, find his dislike to it disappear. It may be best for a person, in a case like this, to attempt only one new thing at a time. If he is in the habit of using butter or cheese with his hot bread, and has even come to the determination to leave off their use, it may be as well to retain them till the cold bread begins to have a relish, and then he may go on to omit them also.

In this way we may gradually—as we have said before—bring ourselves to relish almost anything. Why should it not be so? We can change, by custom, our moral and intellectual tastes and preferences. We can render what books, and society, and manners, and customs, we please, agreeable to us, if we try perseveringly. So well known is this fact that nobody ever objected to the saying of Lord Bacon, that “Custom is the chief magistrate of man’s life; men should therefore endeavor, by all means, to obtain good customs;” nor to that of Addison, that it is our interest and our duty to fix upon those things that we know to be best for us, and custom will soon make them agreeable. And it is as true of physical matters as of moral.

Would it not be construed into a want of reverence for the author of the remark, we might say in this connection, “According to your faith, so be it unto you.” The power

of faith to change our very tastes in regard to food and drink is surprising to those who have experienced its effects. What we strongly believe we ought to like, we soon come to regard as not disagreeable; then as agreeable; and lastly as preferable.

The desire to change our food frequently, so common among us, would be a difficulty here, were it not for the curious fact that just in proportion as we confine ourselves to articles of food, drink, &c. which we know to be best for us, just in the same proportion do we lose the desire for perpetual change. Thus he who has been in the habit of using bread of inferior quality, and of being unwilling to use any one kind for more than two or three or half a dozen meals in succession, when he comes to use the best wheaten bread, and to relish it, will feel no desire to change it. The longer he uses it, the better he will like it, and the less willing will he even be to exchange it. And so of other articles of food. The same remark might also be applied, to some extent at least, to dress, air, temperature, and a thousand things connected with our physical well-being.

This supposed difficulty—that of relishing what we believe to be best for us—is probably one of the great stumbling-blocks in the way of reform. Every one wishes to enjoy his food; few indeed are willing to be always denying themselves; and the idea of eating, through life, a thing which at present they dislike, appears so painful that they are discouraged. But if the principles which have been laid down in this article are well founded, it is obvious that no such self-denial is to be put in requisition. The articles we so much dislike at present are shortly to become as agreeable to us as those we now use; and the latter, so far as we deem them improper for our use, are to be regarded with comparative indifference, and some of them perhaps with positive dislike.

Could these views be fully entered into by those who are erring, in respect to diet, from the path most conducive to health, how would it change the whole aspect of things! And it is extremely desirable that they should be understood, for otherwise people cannot generally be expected to renounce their table pleasures, even though they believe them to be injurious. It is proper to mention, here, that it is quite important, even in a physiological point of view, that we should relish what we eat; though physiology does not require us to enjoy the highest degree of pleasure in our food. It is sufficient for the purposes of health, if we can take pleasure in what we eat, without taking the *highest degree* of pleasure. Still it ought here to be added, that this highest pleasure is in fact reserved for those who eat those kinds of food most conducive to health, as they can abundantly testify. No epicure ever enjoyed so much of mere gustatory pleasure, in the very midst of his dainties, as the man of simplicity and a pure stomach does with his loaf of bread, or his basket of fruit.

There is one thing more to be added in this place. Not that it is indispensable, but only because it will greatly facilitate the progress and smooth the path of him who aims at reforming himself. He should never eat a thing which is *more* pleasant to the taste, when something which is *less* pleasant would satisfy. If rice is before him when he seats himself at his table, he should never add to it butter, molasses, cream, &c. if he can get along comfortably without either. Nor should he add butter, if molasses will suffice for his wayward taste; nor molasses, if butter will satisfy. So of pudding, or bread, or anything else. In a word, let him never eat a mixed dish when he can enjoy, even tolerably, a simple one; nor eat a variety when he can be tolerably well satisfied with one dish.

Few are aware of the importance of this last rule. Thousands, who now eat mixtures, and seem to demand

variety, would find themselves satisfied with simples, if they have a pure, healthy appetite, provided they confine themselves to them, and let dainties alone. But when one has begun upon a spiced or sweetened dish, or when he sits down to eat with only half an appetite, it is no wonder plainer food will not serve him. No wonder he calls boiled rice tasteless, bread dull, beans flat, and apples and potatoes unsatisfying. No wonder he demands with them sugar, molasses, vinegar, &c. &c. Nor must we come back, after eating a plain dish, till our hunger is appeased, and by way of compensation, to more savory dishes. Our path—if we would reach the goal—must be ever onward.

HOW TO TAKE COLD.

“BETTER be out of the world than out of the fashion,” it is sometimes said; and not a few whom we meet with appear to believe the maxim true. Colds are very much in fashion now-a-days; we find few people who are so unfashionable as to be entirely without them. Yet there are a few who seldom suffer. Perhaps they were educated wrong. I will therefore mention a method by which nearly every individual may be so trained as to take cold readily.

Let him be kept, during the first years of his life, in a very warm room, without ever going out of it. Let him wear a cap during the first months, and be tightly swathed and bandaged. Let no water touch him except what is quite warm; nor even then without a little spirit or some other drug mixed with it, and never, in any event, wash anything but his hands. Let him be dressed constantly in flannel, even in mid-summer. Let him sleep in a

feather bed with his parents; and see that his head and face are completely covered; and be sure to let him sleep, always, where both a fire and a lamp are burning.

When he is a little older, and begins to take solid food, see that his food is as hot as he can swallow it. Do not let him get into the monstrous habit of eating cold food. True, he will naturally prefer it,* but never mind that. Both children and adults prefer many things that are bad for them, it is said; and is not this a sufficient reason for you? Let his drink also be hot, and gently aromatic if possible. Or at all events let it be of a kind which is calculated to induce free perspiration, such as tea, coffee, chocolate, or warmed toddy. See that he goes out but little, and, if at all, that he is well wrapped in flannel. You must get him a rocking horse, &c. that he may prefer to play in the house. Do you not know that if he goes out he will inevitably be sun-burnt? A drop or two of rain may also fall on him; or he may get his hands into cold water; or perhaps wet his feet. If he goes to school, or to church, you should by all means get up horses and a carriage for him, and the carriage should be well protected from the air.

* When we say children naturally prefer cold food, and when at any time we speak of cold food, we do not wish to be understood as meaning to speak of a degree of cold which is painful, or which is equal to that of ice. We only mean *cool*; or a temperature like that of our common cellars or closets in the winter. In general, we mean by cold food, that which is not warmed by any artificial process.

As to the statement above, that children naturally prefer cold food, nothing can be more true. We wish, if any one doubts it, he would observe for himself. We have done so for ourselves, and as we think, without a bias. We have heard them say to their mothers, in regard to hot bread, "Let it cool, ma." "It is hot, ma." And since we wrote this article we have seen a child prefer potatoes and apples of a natural or medium temperature to hot toasted bread; and this too without salt;—though even urged to take the *heat* and the *condiments*. How little are we aware of the violence done to our natures by mistaken early education!

As he advances through childhood, if you find that a constitution, naturally strong, resists, violently, all your efforts, still do not be discouraged. Persevere in your course. Remember that the husbandman hath long patience, and waiteth for the early and latter rain to bring forth the appropriate fruits of his labor. You can hardly expect to sow to-day and reap to-morrow. Above all, do not lay aside the flannel, the hot food, the hot drink, or the feather bed ; and do not suffer him to wash in cold water.

If you perceive indications of success—if your child begins to snuffle occasionally, to have red eyes, or a little deafness ; if his skin feels dry and hot, and his breath is feverish—you have now an opportunity of doing your work much faster than ever before. Do not call a physician—anybody can doctor for a cold. Do not diminish his food ; “stuff a cold,” you know. Make him eat all you can ; and if his appetite fails a little, increase it with something gently bitter. You can cheat him to take bitters, for once, by disguising them in sugar or something of the kind. Ply him well with hot stimulating drinks, of which hot toddy is the best ; but common tea, or even sage tea, will answer. Only contrive to heat his system all you can, and occasionally induce a profuse perspiration. Above all, guard against anything which favors a *moderate and equal perspiration*, and against abstinence and cool water, for these might throw off the cold immediately ; and what then would become of your skill at curing ?

If a cough should supervene, be sure to get somebody's cough drops, or cough lozenges, and ply him well with them. Do not, I say again, call a physician ; anybody, especially yourself, can cure such trifling complaints. Has it not been said—time out of mind—that a good mother is better for common complaints, than the best physician ?

And do you not know that all these old maxims and sayings are founded in truth? Besides, you may save yourself many a dollar bill, by acting up to the spirit of this principle. Do not be frightened by the grave advice of some notional fellow or other that it is in these very cases that the utmost skill is needed; and that it would be much sounder philosophy to call the physician now, and dispense with him in a regular fever, than to take the course you have begun; and that you may, by your mistakes, sow the seeds of future disease and a feeble constitution. What does he know about it? Away with his preaching!

Or if you call in a doctor, do not send for your family physician. Some beginner will do well enough for a little child, and for such little complaints; besides, he will ask but little; especially if you watch your opportunity, and call him in as he is perambulating the streets, in search of business.

By following out this plan every time you have an opportunity, you will probably soon see the habit of taking cold gain strength. I need hardly tell you again, to persevere in all the principles you set out with; but there are some things which may be properly enough added.

If your son goes to school—though, by the way, it will be as well to keep him at home, when the weather is not fair, for he may get rained on during the intermission or recess—if he goes to school, I say, be sure to send him to some school which is very full, for there the price of tuition is generally low; and to some *cheap teacher*, for such teachers will generally help you in your work of inducing a habit of catching cold, much faster than dearer ones. They will be much more likely, among other things, to suffer the school room to be heated to excess during the afternoon, till the pupils get into a profuse perspiration, and become exactly fitted to receive a chill when they go out. Nothing will better comport with your own plan than this;

and nothing could better finish what the teacher has begun than taking them into your carriage and carrying them home, instead of suffering them to walk or run, and thus perhaps avoid the chill.

Special pains ought to be taken with daughters. For remember that in training them to the habit of taking cold, you are accomplishing, at the same time, another grand object. You are establishing that delicate appearance which is so worthy of all admiration. Keeping them in hot rooms—giving them hot food, and hot drink, especially tea—requiring them to avoid, on penalty of celibacy, the open air, and above all, the light of the sun, and a great many other things which to name would be but to repeat what I have already said—will contribute at once to both these important objects. Do not be alarmed at the croakings of certain would-be wise men, who say that these things cause that terrible disease, the consumption; for who does not know that the most healthy people are just as likely to die with the consumption as others?

There is one point in which the treatment of girls, in order to bring them into the habit of taking cold easily, should vary from that of boys. Though they are dressed in warm flannel, winter and summer, for ten or twelve years, like boys, yet as soon as they begin to approach an age which is usually deemed marriageable, there must be a change. Now the form should be graceful; and to be graceful is to be slender. But much clothing will be greatly in the way of this slender appearance; flannel, above all. What girl—shocking idea—could endure that?

Do not be told by your family physician that the clothing should be warmer at this period of life than any other; that his object in prescribing for a child is to prevent disease, &c.; for what mother would be so unfashionable as to employ a physician who should talk of prevention? The physician's business is to cure, not to prevent dis-

ease. No; if you wish your daughter to become subject to the habit of taking cold, as well as to many other diseased habits for life, let her be as thinly clad from ten to eighteen as possible; and do not, at all events, be so vulgar as to make her wear flannel.

In going to church, especially—since the object of an expedition of this sort is *to be seen*—let her clothing be far more thin than on other days; especially if there is no stove in the church, and she is to sit there two hours in the cold, and with cold feet. On this point, too, beware of the croakings, as I have before called them, of alarmists: they may be mistaken as well as you. Selfish or theoretical men—what do they know about these things?

One more direction about females. Be sure to encourage them in going out evenings to concerts, balls, parties, exhibitions, theatres, and lectures.

Or if you have scruples about the lawfulness of some of these, in a moral point of view, why, you can pursue your purpose with more earnestness. The party you certainly will not be afraid of. But if you take care to go late—say at nine in the evening—to go thinly clad, to keep hot while there, and to drink something that will make the inside hot as well as the outside, to put on no additional clothing when you go home, and to ride in a very easy carriage instead of walking swiftly—if in addition to all this you sit in a cold room an hour or two after you reach home, you will scarcely fail to get a good old fashioned cold, or at least to pave the way to get one at some future opportunity. Or if you have scruples about the propriety of all this—for it is well known that some people have—you can at least attend the religious meeting, for that will usually be held in an underground vestry, and in fair weather, is not unfrequently, now-a-days, as fashionably filled as the theatre; and you will have almost as little difficulty of catching cold when you go out as if

the meeting had been held for other purposes. It is scarcely probable that any miracle will be wrought to prevent such a result.

I might extend my advice much farther. I might tell you of many other means which may be tried—and which have generally proved successful in inducing a habit of taking cold. But can it be necessary? If you act up to the spirit of what I have already said, it is believed success will generally attend your efforts.

Remember, however, that a great deal depends on *early* efforts; and the earlier the better. If you let slip the golden period—from birth to twenty—there is some difficulty in accomplishing your object at a later period. Your work should, at least, be *commenced* early. Still, if nothing is done till a person is twenty, and if he finds himself almost invariably free from cold, the habit may be induced, even then, though it will cost some labor. Directions, should they be solicited, may form the subject of another chapter.

CITY RESTORATORS.

[We have received from an unknown source the following communication.]

MR. EDITOR:—It seems to me that the establishment of a “Graham Restorator” is needed in this city; or if not one on the strict “Graham System,” at least a place where a person might obtain plain and wholesome food, at a moderate price.

There are very few establishments for eating in the city, where one can obtain food, plainly prepared; and even if he should be so fortunate as to obtain, say, a dish of boiled rice, an exorbitant price is charged.

It is often the case, that many clerks and other young men find it either inconvenient or impossible, to go home to dinner every day: to such, an establishment of this kind would be of great advantage, not only to their purses, but also to their health.

Many are now in the habit of paying for their dinner from twenty-five to thirty-seven and a half cents. It is evident that this sum may be reduced one half, and still be sufficient for the purpose. Should you think these remarks of sufficient importance, I should like to see your views expressed on the subject, in some future number of the "Library" if such an article is not of too local a character for the work.

E. J. H.

The subject to which our correspondent refers, when considered in its various bearings, is certainly an important one, and we are on the whole glad he has broached it. We had long been on the point of writing an article expressive, in part, of our views. Nothing which is directly connected with the health and morals of our young men in cities, is of a character so local as to exclude it from our pages.

We are not so much disposed to find fault with the price of plain dishes of food, as our correspondent seems to be. Better by far to pay twenty-five or thirty-seven and a half cents for a plain wholesome dinner, than for one which is of the contrary character. If a plate of rice and a piece of brown bread constitute in reality a better dinner than high-seasoned and unwholesome food, and if we are charged no more for it, why should we complain?

But it is not so. We know of several young men who find no difficulty in obtaining a good wholesome dinner for half the sum of money which our correspondent names. A bowl of milk to which you may add any reasonable

quantity of bread, costs but twelve and a half cents ; a plate of rice is but six and a quarter cents, and two of these will make a good dinner. Or you may buy a piece of bread or a quantity of crackers amply sufficient for a whole dinner, for six and a quarter cents.

So far then as mere cheapness is concerned, we do not see the indispensable necessity of any more restorators in our city. In truth, we are averse to increasing the number, unless they were better. We honestly believe it would tend greatly to the health, as well as the morality of the city of Boston, if no such thing as an eating house—we mean of the kind commonly called restorators, refectories, houses of refreshment, &c.—were found in our city.

Do you ask what multitudes of our citizens would do for their dinners, if this were the fact? We reply by asking, what is now done by the multitudes, who will not resort to these houses? For to the honor of the young men of Boston be it spoken, not a few of them never enter a restorator, in their whole lives, unless it be to step in once, to indulge their curiosity.

Do you still ask, what can be done? We answer—walk to your boarding houses for dinner. This would be for the health of thousands ; and thousands suffer greatly for want of this very exercise.

Or if the distance is too great, or the nature of your employment absolutely prevents it, step into some baker's shop, and buy a loaf of plain bread. This is done by many ; and is far better than to resort to a restorator, as restorators are now conducted. We have already admitted that you may find plain food there, but you will not always find it in good company ; and would you voluntarily place yourself in the way of temptation?

Or if you deem it too unfashionable to eat plain bread for your dinner, you can purchase a little good fruit in the market, or at some more healthy as well as respectable place

than a cellar. You will not suffer, by making your dinner half a dozen times a week on good apples, pears, or berries.

But again—you can take a piece of bread with you from home, if the case requires it. We do not see the necessity of this, however, in many cases. Most young men can either walk to their lodgings or eat plain bread from the baker's.

As to going without dinner, which some appear to think better than going to a restorator, we cannot quite recommend it. It seems to us better to dine, even if it be but to take a few mouthfuls.

Let it not be understood, however, that we are opposed to the principle of establishing a "Graham" house. If another restorator were to be fitted up in the city, we should rejoice to see it on the true Temperance plan. But we should rejoice still more to see Temperance in all things carried into every family and every regular boarding house in the city, and to see young men, except in extraordinary cases, at home at their meals.

FATE OF REFORMERS.

THEY who discover and they who establish truths of any kind soever, have a singular destiny. They are, at first, accused of being visionary, foolish, or seditious; they are blamed for saying that which has never before been said, and thus threatening everything which exists; they are exclaimed against for creating innovation, confusion, and a contempt of the past. When, in spite of this outcry, the truths they proclaim triumph, the tune is changed; they are no longer innovators, they are plagiarists; what they now say has been said a hundred times before; all the world has long been of the like opinion, and they have usurped the honor of the discovery.—FRENCH PAPER.

MISCELLANY.

ESSAY ON TOBACCO.—Dr. Mussey, the Reformer, has written an essay of forty-eight pages on the Influence of Tobacco upon Life and Health, for which he deserves and will ultimately receive the thanks of our whole community. Every friend of Temperance, whether he uses tobacco or not, should read and ponder its pages; and there are several hundred thousand individuals among us, who, if they have consciences, should be moved, by its facts and appeals, to reformation.

Dr. Mussey, after a few preliminary remarks, begins with the history of the poisonous vegetable of which he treats. He then gives the result of a series of experiments performed with it on dogs, cats and other animals, showing its deleterious effects on the living system. He also mentions a number of cases which show, in a striking manner, its positive effects on the human constitution. It is not the mere chewing of tobacco which is injurious; the smoker and snuff-taker come in for a share of the same miseries which follow from chewing it.

The opinion of some, that tobacco is necessary to produce digestion, and that it preserves the teeth, is combatted in this work.

But Dr. M. has not only shown that "tobacco is one of the most active and deadly vegetable poisons known," that it increases the general mortality of the human race; that it is peculiarly injurious to individuals of sedentary habits and literary pursuits; and that instead of promoting digestion or preserving the teeth, it injures both; but he has also shown that its habitual use may be productive of the following symptoms:

"A sense of weakness, sinking or pain at the pit of the stomach; dizziness or pain in the head; occasional dimness or temporary loss of sight; paleness and sallowness of the countenance, and sometimes swelling of the feet; an enfeebled state of the voluntary muscles, manifesting itself sometimes by

tremors of the hands, sometimes by weakness, tremulousness, squeaking or hoarseness of the voice, rarely a loss of the voice; disturbed sleep, starting from the early slumbers with a sense of suffocation or the feeling of alarm; incubus or night-mare; epileptic or convulsion fits; confusion or weakness of the mental faculties; peevishness and irritability of temper; instability of purpose; seasons of great depression of the spirits; long fits of unbroken melancholy and despondency, and in some cases, entire and permanent derangement."

"How can a temperance man use tobacco?" is a question which is pressed upon the reader towards the close of the work; and we think very justly. *How* can he? We should be glad to quote from the work more largely; but it is the less necessary, since it can be bought for twelve and a half cents, not only of Perkins & Marvin of Boston, the publishers, but also of most other booksellers.

THE INSANE.—We learn from the last report of the Prison Discipline Society—which, by the way, is one of the most interesting documents which was ever printed—that Dr. Woodward and other gentlemen connected with institutions for the insane, are decidedly in favor of extensively employing this class of patients in the cultivation of land. Not only does it greatly promote their health, but it enables them to contribute, in part at least, to their own support. It is a singular fact that the insane are more manageable in the fields than elsewhere. At Worcester, where the experiment has been made to some extent, it is stated that while many have escaped from the yard, enclosed as they are by high fences, only one has escaped from the fields.

We have said that the last is a singular fact; but wherefore? Is not just such a result to be expected? God has made his creatures for the open air; and we know that they who are long excluded from it inevitably suffer. But if so, what can be more natural than that those who are diseased should soonest recover under its influence?

PHYSIOLOGY IN SCHOOLS.—Truly we are a peculiar people, at least in one respect. No good measure is started, without its becoming at once a hobby, and being hard pushed, and sometimes over-pushed.

A few years ago, Infant Schools were going to save the nation; at least, they were going to prevent vice and disease. Every body, wise or foolish, was in their favor. But being carried along quite in advance of the general intelligence, they soon fell into disrepute, and are now greatly undervalued.

Gymnastics were introduced. These, too, for a time, were everything, and would save at least the public health. But these, too—and for similar reasons—soon underwent the same fate with Infant Schools. Calisthenics also followed at a distance.

Then came Manual Labor Schools. These were the world's last hope—especially were they the last hope of all our literary institutions. But here, too, our zeal outstripped our knowledge; and though the manual labor system is yet popular, it is so rather with a view to save money and enable the poor to do something for themselves in the way of education, than to accomplish another and still more important purpose; which is to preserve, and promote, and restore bodily and mental vigor.

Common Schools have now become the hobby of the day. The rage for elevating these has not yet arrived at its acme, but it is not difficult to foresee, in the narrow-sighted views and measures of many who are leaders in this work of reforming and elevating them, that here, too, is much zeal which is not according to knowledge.

One hobby more. Physiology, as a study in our institutions, is fast gaining in popularity. Not only are wise and judicious men employed to teach or lecture on this subject, but among the rest, some who are not so well qualified. Ignorance and presumption will soon find their way into the chair of the professor in this department, and there will be a reaction. We are, of course, among the last to retard the work of spreading abroad a knowledge of the laws of life, but we would that the measure could be kept in the hands of proper men, and not overdone, and thus brought into disgrace and disgust.

We wish not to be misunderstood. We are the decided friends of Infant Schools, Gymnastics, Manual Labor Schools,

Common Schools, and Physiology in all schools; but for this very reason, we would have the zeal of their friends a zeal according to knowledge. We would improve mankind by all these means, but we would "make haste slowly."

WHEAT MEAL.—We are often asked where good wheat meal can be obtained. We suppose that the best way, if it were practicable, would be for every individual to raise or buy his own wheat, and after washing it well and drying it, get it ground in his own manner.

The wheat meal which we use, is obtained from Abraham Barker & Co. New Bedford, Mass.; by whom all orders duly sent, will, we understand, be attended to.

BREAD.—Inquiries are made too about bread. Since Woodman has discontinued baking wheat meal loaves, we have seen no baker's bread in Boston which we can recommend but Shipley's. This is, in general, tolerable. It is better still, made in your own families; especially, if instead of bad leaven and other useless ingredients, you use a good share of common sense, mixed with a little knowledge of chemistry.

ARDENT SPIRITS.—The Council of the Massachusetts Temperance Society are publishing a series of tracts to open the eyes of the community on some points on which there has hitherto been much public ignorance. One of the officers handed us, the other day, No. 9, requesting us to examine it. It is entitled, "A few words to those who distil and sell ardent spirits as a drink; from one who, for twenty years, was engaged in the same business." We wish the makers and venders of liquid poison would read it; for we are sure that they could not all withstand such an appeal. There are honest men among the distillers and retailers. What they want is light and a better conscience. Did they view the matter rightly, many of them would sooner perish than poison the public peace, and health, and morals, by pursuing their present course.

LIBRARY OF HEALTH.

THE STUDY OF PHYSIOLOGY.

PHYSIOLOGY ! You will frighten the community with such a hard word, so often repeated, some of our friends may say. Would it not be better to substitute another word in its place ? Or if not, would it not be well for you to tell us a little more fully what you mean by it ?

We are not ignorant that multitudes start at the pronunciation of such a new and uncouth term, but it is too good a word to be discarded. It expresses, as well as any single word can, what we wish to express by it. Be it then our object to explain, rather than remove it from our vocabulary. Be it our aim to render them better acquainted with what seems so uncouth, only because it is a stranger.

Physiology, then, is the study of the laws of life. The study of the structure of organized bodies is anatomy. The study of the laws of vegetable life—as when we study the manner and season in which the sap ascends and descends, the manner and process of budding, blossoming, &c.—is *vegetable* physiology. The study of the laws which obtain in the animal body is called *animal* physiology.

This last is subdivided into two departments. The study of the laws of life in all other animals but man, is

comparative physiology ; the study of the living, breathing, thinking, acting, speaking man, is called *human* physiology.

Now when we urge the importance of studying physiology, we are met with the objection—"But our fathers knew nothing of this science, and yet we do not see but they got along just as well as we do. Can it be necessary for us, when it was not for them? Besides, God has placed us in a world where everything abounds adapted to our wants in regard to food, drink, clothing, temperature, &c., and where our wants prompt to their immediate use; and he has given us common sense and discretion, to direct us in their application. Now can it be that anything more than this common sense is demanded? Can it be that we ought not to eat, drink, sleep, wake, walk, ride, dress, speak, sing, work or play, till we have studied the laws of motion and action in the organs by which these functions and offices are performed? If this *be* so, then half mankind ought to perish at once, for it is positively out of the power of most men to obtain this sort of knowledge."

When it is objected that our fathers knew nothing of physiology, and yet they got along well enough without it, we are always reminded of a miserly gentleman—an early acquaintance of ours—who objected to sending his son to school, on the same principle. "Why, I never went to school," said he, "and yet I do not see but I have got along just as well as if I had gone; and why should I send my son?" But we trust there are few so ignorant as to make such an apology; and fewer still who would make it from sheer avarice.

Our fathers may have been ignorant of many things, the knowledge of which would have contributed greatly to their happiness. They may have even enjoyed a measure of health, while they allowed themselves in

practices which were contrary to the best interests of their physical frames. It often happens, that he who errs in one respect is correct in another ;—indeed, the world is made up of individuals partly right and partly wrong in their conduct.

Our fathers of New England brought with them from the mother country physical frames which were comparatively large, strong and substantial ; and for almost the whole of the first century after the settlement of New England, the circumstances in which they were placed—their business, their poverty, their habits, their religion—conspired to render them comparatively healthy and long-lived, in spite of a few errors, the results of ignorance.

Nor was it until within a century past, that they greatly erred. Error creeps along with the progress of art, and the simultaneous progress of luxury. In the rude state of nature, while man appeases his hunger by simply plucking the delicious fruits of the earth, and satisfies his thirst by stooping to the crystal fountain or stream, or raising to his mouth with his hollowed hand—the drinking cup of Diogenes—nature's own beverage, the knowledge of physiology is not by any means demanded. But when, in the progress of the arts, and of cookery among the rest, we begin to prepare or coat our culinary vessels with substances which may be changed, by the action of other substances, into deadly poisons, a knowledge of the action and effects of these poisons on the human constitution becomes necessary ; and in order to understand these matters, we must study physiology. The more we advance in what are called the arts and sciences, the more numerous are our exposures to dangers, seen and unseen. We touch the world, as it were, at a greater and still greater number of points. Hence the importance of understanding the nature of the human body, and its relations to surrounding bodies, with which it is perpetually

coming in contact.—Thus with the fathers of New England, within the last century. They began, by degrees, to fall more and more into habits of which most of us see and feel the consequences, but whose unhappy tendency must and will continue, until it can be counteracted by the influence of habits and practices more in accordance with the laws of human nature; in other words, with physiology.

“But our fathers, even of the generation which immediately preceded us, were more healthy and long-lived than ourselves, even when we are far more careful to obey what you call the laws of life. What gigantic bodies they possessed! See that aged man of ninety, and that still more advanced woman of one hundred; what large, upright frames they evidently once possessed! Bowed down and shrivelled by age as their bodies now are, they are yet much larger and more noble and dignified than the present generation. Compare sons with their fathers. Is it not obvious that there is everywhere a falling off? Where, then, is the evidence that our knowledge of physiology, and of the means of preventing and curing disease, give us any advantages over them?”

In reply, it may be observed, in the first place, that the little knowledge we of the present generation possess, is principally in regard to the more obvious and general nature of a few medicines, and the more obvious tendency of a few diseases. What little we know, in other words, which our fathers knew not, is almost wholly curative, and not preventive. But this is a kind of knowledge which adds little, if anything, to the health or longevity of the race, if it does to that of the individual. The most it can do is to assist us in correcting or attempting to correct some of our more glaring errors. It seldom if ever goes farther. It tells us nothing about preventing a recurrence of the same evils. In fact, it leaves us, in

some respects, worse than it found us ; since it leads us to use instruments in repairing our frames, which often produce more serious injury to the frame than that which they repair. Or, to change the figure, in eradicating one poisonous weed, we sow the seeds of others, some of which will inevitably spring up, and prove a greater evil than the former.

But in the second place, the more serious and deplorable evils which come upon our race through physical error, follow at a distance. It is a singular fact, that the bible statements in regard to the sins of parents being visited upon children, is clearly confirmed by the light of physiology. The same remark is applicable to the saying of Solomon, that because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

To apply this doctrine of both nature and revelation to the case before us. Our ancestors, we are often told, lived as "they listed." They drank freely of cider and beer, and some of them of coffee and tea, and even of whiskey, cider brandy, and New England rum. They ate, too, what they pleased, and whether it were cooked little or much. Most of them ate freely of flesh and fish two or three times a day, and other stimulating food. They even indulged themselves in some of the very things which are now-a-days so often proscribed—at least if they could get them ;—fat meat, gravies, pastry, and heating condiments. And yet how strong and healthy they were !

True ; but they lived at our expense. We are now paying, in our feeble and more sensitive and more irritable bodies, the tax for their indulgence. At least we are doing so in part. Our children who come after us will pay their full proportion ; nor will their children and their children's children be exempt. If we their posterity

continue to live as they did, the evil will go on, as long as time lasts. There is no possible escape.

“Of what use, then, is all this preaching, if there is no door of mercy open to us? If all our penitence, however sincere, and however faithfully accompanied, as repentance always should be, by reformation, cannot avail to efface the guilt, or at least remove the consequences of past transgressions, even those of our ancestors, what good will a knowledge of our state do us? Away with your physiology! Away with a science which only serves to show us the thick darkness which surrounds us, but without opening to us any door of escape!”

But you go too fast. Just stop a little, and consider that in sinning, just in the same way our fathers did, we not only perpetuate the evils which their sins first induced, but add to the catalogue of our inheritance new evils. From these, if we stop where we are, ourselves and our posterity may be saved.

Nor is this all. Much more may be done. As the Creator has wisely ordered that though we cannot destroy our race by the errors of a single generation, and though the drunkard and the debauchee, notwithstanding they shorten their lives by many years, may still go on, if they inherit good constitutions from their parents, to what is commonly called old age, and their children after them, yet each generation will become more and more degenerate and enfeebled, till—unless other causes interpose—they are extinguished from the earth; so, on the other hand, though we cannot hope to raise ourselves much, in the individual or in a single generation, yet we may be raised gradually, by conformity to correct physical education, and the sound principles of physiology, to a state improved and elevated beyond our most exalted present conceptions.

This is our hope. It is the office of physiology, in the light and under the sanction of christianity, to redeem man's physical frame from the curse under which sin, in all ages, has brought it. Repentance and reformation, with the necessary and appropriate faith, will prove the instrument, and the only instrument, of the redemption of our physical nature.

Should this doctrine—the doctrine that we come into the world with constitutions less perfect, and more liable to disease, notwithstanding all we can do, than they would have been, had none of our progenitors erred—seem severe, let it be remembered that it is not the less true for its seeming severity; nor any more true because we have announced it. It is neither more nor less than a branch of the great doctrine which the Bible teaches, respecting man's present condition—a doctrine which is confirmed by nature and the observation and experience of all ages, and which it is always necessary to know, as the first step to improvement. Let it also be remembered that we, as individuals, are not responsible to God or to posterity, for what we inherited, or even for the consequences of what we inherited, any farther than we have it in our power, with the divine assistance, to remove them; that our constitutions, in every instance, defective or perverted as they may be, are still a blessing, inconceivably so; and that we are accountable only for what we have, and not in any case for what we have not.

Should it also be insisted, as has sometimes been done, that on the principles involved in the foregoing remarks, it would be better for us to return to a savage state—a state of nature—to drink at the pure fountain and stream, and eat of the ripe but uncooked productions of the earth—our reply is, that this objection confounds two things which are really and essentially different. We cannot

regard a state of nature and a savage state as one and the same thing ; no, not by any means. We believe that men may be taught to live according to nature, in the midst and in the use of many of the productions of civic life. To live according to nature, in this sense, is, we believe, to live right. It is to make a wise selection from the immense variety which God hath given us, or permitted us or our fellow beings to prepare.

A savage life is stationary ; but we are the advocates of perpetual progress. A savage life is dull ; but we are the advocates of unceasing mental and bodily activity. A savage life is rude and unsocial ; true nature is social and refined. A savage life is sometimes, though not uniformly, a life of simplicity ; but the life we advocate is always so. In a savage state, men seem to be governed by impulse, and to be little more than highly complicated machines ; in a truly natural state, man is a free agent, surrounded by an immense variety of influences, good and bad, from which he makes a wise selection ; placed amid perpetual temptation, physical, intellectual and moral, and yet governing himself, and coming off victorious from every temptation and trial, and with his physical, moral and religious character greatly improved.

It is with these views, and in this civic state, and with this free agency, that we deem physiology so useful and so necessary. It is necessary just in proportion as we emerge from the savage state to a state in which everything is placed before us either to tempt or to try us ; and if duly and thoroughly studied, will, in the same proportion, be found to adorn, improve, and in the end exalt us, not only as individuals, but as a race.

Some admit, at once, the importance of this science, but imagine a thousand difficulties in the way of studying it. How and where, say they, shall we get books on this subject ; and which are the best books ? And if we

cannot do much ourselves, how shall we give the necessary knowledge to our children ?

One thing, in all this, seems to be overlooked, which is, that an immense deal can be done without any books at all. The motion of the blood, pulsation, the phenomena of breathing, speech, sight, hearing and feeling may be studied, to no small extent, by means of the living being. This, so far as it goes, is the best book ; and it is a book from which an ingenious parent or teacher may derive a far greater number of valuable lessons than is sometimes supposed. In regard to other books, we must be allowed to defer our remarks to a future occasion.

CYRUS THE GREAT.

MR. EDITOR :—I wonder if those who are continually asserting that man cannot wholly abstain from flesh meat without becoming a weak, puny, cowardly, inefficient creature, ever stop to reflect for a single moment on the history of the human race. To say nothing of the antediluvians, who unquestionably subsisted on vegetable food until a short time before the flood, or of the well known fact, that ever since the deluge two thirds, at least, of the human family have lived without flesh, even up to the present day, the history of particular nations, and tribes, and individuals, which at different periods of time have been conspicuous on the great theatre of life, has been more than sufficient to satisfy every well informed mind, that in no respect is man benefited by the use of animal food.

The following scraps of ancient history afford an interesting illustration of this truth, and may be amusing if not instructing to your readers.

When the ancient kingdom of Media had subdued the first Assyrian empire, and pushed its conquests extensively in various directions, and become very rich and powerful, and excessively voluptuous, Persia was a rude, thinly inhabited country ; and the Persians were dependant allies of the Medes. Such was the state of things when Cyrus, son of Cambyses, king of Persia, and, on his mother's side, grandson to Astyages, king of Media, was born. Notwithstanding he was a prince and heir to the crown of Persia, he was trained up after the established manner of educating children and youth in his father's kingdom. Everything effeminating was carefully avoided, and every measure was taken in regard to diet, exercise and general regimen, by which all his powers might be developed in the very best manner, and rendered most vigorous and active. His food consisted of bread and cresses, and his drink of pure water.

As he grew up, he early became distinguished for the symmetry and beauty of his body, the power and activity of his mind, and the excellence and amiability of his moral qualities. Still, with all the natural gentleness and kindness of his temper, living in an age of war and conquest, and being educated for the camp and for the field, as well as for the court, he very early began to exhibit that cool and exalted courage, and those enlarged and wise views, which mark the character of a great general.

At the age of twelve years he went to Media, and spent some time in the luxurious and voluptuous court of his grandfather Astyages. But amidst all the temptations that surrounded him, he rigorously persevered in his

habits of severe temperance, nor could any arts of his grandfather induce him to taste of wine or partake of the luxuries of the table.

At the age of sixteen he accompanied his grandfather to the field ; and it was principally by his wisdom, courage and conduct, that the Median army achieved a complete victory over the Babylonians. After this he returned to Persia, and took his rank again in the class of children for one year ; and then, according to the laws of the kingdom, was admitted, at the age of seventeen, into the class of youth, in which he continued till he was thirty.

At the age of forty-three he marched, at the head of the Persian army, to the assistance of his uncle Cyaxares, who had succeeded to the throne of Media. Uniting the Median and Persian armies, he proceeded to encounter and subdue the king of Armenia. He next met, conquered and slew the king of Babylon, defeated and dispersed the Assyrian army, overran Chaldea, took every fortress in his way, ravaged the country, and marched to the gates of Babylon ; but not thinking it yet time to besiege that city, he returned to Media, and thence to Persia.

The Babylonians, being jealous of the increasing power of Cyrus, induced Cræsus, the rich and powerful king of Lydia, to become their ally, and to take the field against Cyrus. Cræsus accordingly raised from his own kingdom, from Egypt, and from all the country around, an immense army of 420,000 men. Cyrus was not idle. He collected an army of 200,000 men, with which he rapidly marched a thousand miles, and gave battle to Cræsus, at Thymbra, near Sardis ; and notwithstanding the great inequality of numbers, Cyrus completely routed the army of Cræsus, with terrible slaughter. "In this battle, the horse on which Cyrus rode

was killed, and he fell among a forest of spears and shower of javelins. But nothing could bear him down. He defended himself, sword in hand, till he was rescued by his guards, and re-mounted. This battle decided the fate of the Lydians and all the nations of Lesser Asia." Cræsus fled to Sardis, his capital, whither Cyrus pursued him, and soon took the city and captured the king.

In a few years from this time all Lesser Asia was subject to the arms of Cyrus, except Babylon, which he besieged and finally took by stratagem. About two years subsequently to this event, Cyrus, who had married his cousin, the daughter of Cyaxares, king of Media, became, by the death of his father and uncle, king of Persia and Media. His empire now extended from the Caspian Sea to the Indian Ocean, and from India to Ethiopia.

Thus far, through the whole career of his life, he had rigidly adhered to his habits of severe temperance; and in all his conquests, not only in his great battle at Thymbra, but in all other engagements, he always placed his principal dependence for success on his Persian soldiers, who had been trained like himself in rigid temperance and simplicity, on a diet of bread, cresses and water. And we are informed by the historian, that, after fighting great battles, and vanquishing their enemies, the Persian soldiers would feast on bread and water—"Hunger being their only ragout, and water from the river their only drink—for that was the way of living to which they had been accustomed from their infancy."

After Cyrus had thus established one of the largest and most powerful empires of antiquity, he began to yield to the luxuries and voluptuousness of the times, and died at the age of seventy years.

OPINIONS OF DR. SWEETSER.

THOUGH the following extracts from Dr. Sweetser's new work on Consumption,* have reference principally to the diet of those who are predisposed to that disease, still they are highly instructive to all; and are indeed, with few exceptions, applicable to all. The doctor first speaks of the special importance of diet in the first years of human life.

"In a state of society where all the arts of cookery are brought into requisition to tempt the palate, errors in diet are almost inevitable, and may not unfrequently operate as the occasional cause of consumption. They may relate to the quantity or quality of the food, or to both.

"In infancy and childhood, a careful attention to the diet is of the highest consideration, for faults in regard to it, at this period especially, must produce the most baleful influence; either creating morbid predispositions in the system, or strengthening and exciting such as already exist. The nourishment should be in sufficiency to answer the demands of the economy, but never in excess. If the diet is defective in early life, the organs will not be duly developed, and the body will be feeble, and continue puerile in many of its characters—a state before shown to be intimately associated with a consumptive predisposition. And, on the other hand, if it is superabundant and exciting, a plethoric and inflammatory state of the system will be induced, highly incompatible with the equable and healthful play of the different functions, and tending indirectly to waste the energies of life.

* See a "Treatise on Consumption" by Prof. Sweetser, late of the University of Vermont.

“How often is it, that fat, plethoric, meat-eating children, their faces looking as though the blood was just ready to ooze out, are with the greatest complacency exhibited by their parents as patterns of health! But let it ever be remembered, that the condition of the system popularly called rude or full health, and the result of high feeding, is too often closely bordering on a state of disease.”

We beg the parent or teacher—but especially the parent—whose eye catches the last paragraph, to stop, for once, and weigh well the sentiment. Go where we may, we find the error alluded to in full sway. Fat, meat-eating children, from the cradle, are regarded as the very picture of health; and those who are not quite so plump are looked upon as objects of pity. And yet we find that these full faced, ruddy-looking, greedy and greasy eaters, suffer more from disease, on the whole, as well as die earlier, than the children of families where the human constitution is more studied, and the dictates of reason and common sense are more implicitly followed. But we quote another paragraph from Dr. S.

“Nature, the safest of guides, has plainly indicated the diet she has designed for early infancy; and mothers will do a positive wrong to their offspring by neglecting her dictates. The child, during its early existence, should derive its nourishment exclusively from human milk, and from that of the mother, unless circumstances forbid, when an amiable, temperate, healthy young nurse should be employed.

“I specify such qualities, because it is well established that turbulent and evil passions, bad diet, stimulating drinks, and depraved health from any cause, necessarily vitiate the secretions, and among others, that of the milk, rendering it more or less deleterious to the tender being it is designed to nourish. Medicines introduced into the system of the nurse, act speedily on the infant; and, in

truth, few secretions are more affected by incidental circumstances than that of the milk. It therefore behoves every nursing mother who regards the well-being of her offspring, and especially if her constitution is feeble and delicate, to pay particular attention to all those circumstances of diet and regimen which tend to ensure moral and physical health."

Dr. S. apologizes for prescribing the moral qualities of a nurse ; but he need not do it. Nothing, perhaps, is better established, than that the character of the milk is directly affected by the temperament, the affections, the passions, and the *ingesta** of the nurse. The opinion that milk is nearly the same, in its chemical proportions—as it is known to be in its sensible properties—whether it is afforded by one person or another, is believed to be wholly unfounded.

But this doctrine, if true, is one of the utmost consequence, whether we regard the child's health or his moral character. For though by birth he is rendered a separate being, he is still, as long as he is at the breast, in some respects a part of the mother ; and will be likely to—nay, inevitably must—become in character and physical vigor, more or less what she is. If a child therefore is nursed two years, as we believe most children ought to be, here is the extended period of nearly three years, during every moment of which the food, the drink, the sleep, the exercise, the feelings, the affections, and the passions of the mother are forming the character of the child. Is it too much to say that more is done, during the first two or three years, towards forming both the physical and moral constitution of the human being, than during the whole of the remainder of life ?

* By *ingesta* is meant all kinds of substances received into the stomach, whether food, drink or medicine.

Respecting the quality of the child's first food Dr. S. observes :

“ A solid animal diet should, to say the least, never be allowed to childhood till the teeth are sufficiently advanced to effect its mastication with facility. The frequent practice of the nurse of artificially breaking down such food, or of actually chewing it in her own mouth for the infant, is hostile to nature's clearest indications, and cannot be too strongly reprobated. A diet of milk and mild farinaceous articles, with, perhaps, light animal decoctions, appears best suited to the early years of life. Tea, coffee, and other stimulating drinks, are surely not required ; and their effects on the system, at this tender period of existence, are undoubtedly pernicious.”

Nothing can be more just than these sentiments. And yet nothing is more common than to see mothers, especially those who are young and inexperienced, stuffing a child, long before it has teeth, with substances which are not only unfit for its tender years, but unfit for any stage of life whatever. Fat meat, for example, is often given ; sometimes under the idea that it makes the child plump and fat. Now as only a small part of this fat can be digested, and as the greater part operates as a kind of laxative, the child indeed seems to bear up under it, and even sometimes to gain in flesh, which always encourages the mother ; for mothers think infants healthy in proportion to their fatness—a most unhappy mistake, as we have already attempted to show.

Let those parents who are in the habit of giving their infants meat and other things for which nature never intended them, before they have teeth, as well as dosing them with other drinks besides that which nature has prepared for them, read these thoughts, and beware ! Let them keep out of the child's sight, in ordinary circum-

stances, all drinks whatever, as scrupulously as they keep out of the mother's reach all but water.

We do not believe in "light animal decoctions" for children or adults, unless in those cases of disease when there is some insurmountable objection to food which is solid. We believe that teeth are given to be used; and that, as a general rule, mastication—and therefore solid food—is indispensable. The less of liquid food, of any sort except milk, the better. With this objection, the doctor's prescription for the first years of human life accords with our own views. Indeed, there are few judicious medical men of modern days, who do not concur in the opinion that milk and farinaceous vegetable food should form the exclusive diet of our early years. The only difference of opinion seems to be in regard to the *number* of these early years. Some say two or three; some, three or four; some, five or six; some, ten or twelve. Others go much farther. They would do well to settle the question how long the habit should be continued of subsisting on vegetable food, and how strong it should become in order to break it with the greatest ease! But the subject is too grave for irony. We quote once more from Dr. S.

"There exists a prevalent idea that scrofulous and tuberculous individuals require a full and nutritious diet, and hence they are often urged to a free use of solid animal food. Such ought certainly to be well nourished; but excessive nourishment may create the very evils it is designed to remedy. I believe it to be very rare in any constitution, surely when not influenced by habit, that more than one meal of solid animal food is required during the twenty-four hours. And whenever there exists an evident inflammatory tendency, as is the case in some scrofulous systems, solid animal food, if used at all, should be taken with the greatest precaution. Persons who labor or exercise much in the open air, will bear a

more full and nourishing diet than those of sedentary habits ; and, other things being equal, different constitutions require a more or less nutritious diet."

If children, in the dispensations of divine Providence, are to be only gradually separated from their mothers ; if, during the whole of this process of separation, it is universally agreed that they must be gradually weaned from a dependence on animal sustenance, till they are brought at length to depend entirely on vegetable food ; and if, during several years, more or less, after weaning, the habit is to be confirmed, we should like to know, we again say, what, in the name of common sense, are the indications of a necessity of returning to that diet, from which nature and we have been for years weaning them. We should also like to know when these indications are to be expected. Is it at two years of age ; or is it at four ; or is it at six—when habit becomes a still stronger second nature ? Will the believers in flesh-eating be so good as to settle this question ?

Again : If scrofulous children do not require animal food, pray what children do ? Here has always been the strong hold of flesh-eating medical men. Scrofulous children required meat, it was said, because it was necessary that the diet should be nutritious. But now that they have found out that bread, and rice, and beans, and peas, are even more nutritious than meat, they begin to teach that meat is not indicated ; and some, like Dr. S., seem to be actually afraid of it. Observe that the latter says, in the quotation above, it should be taken, if taken "at all," with the "greatest precaution."

Since this point, therefore—the strong hold of flesh-eaters—is at last yielded, we press the question, who is it now to whom flesh, as food, is indispensable ? Those who labor much in the open air, will it be said ? Dr. S. indeed tells us that they will "bear it better than others," but this

cannot prove that it is useful to them ; for these are the very people who will *bear* rum, and brandy, and opium, and tobacco, and cider, and beer, and tea, and coffee, better than others.

True it is that Dr. S., towards the close of the last quotation, says something about "different constitutions ;" but what do he and other medical writers mean by this ? Do they suppose that the cow of Cape Cod, who eats fish, has a different constitution as the consequence ? Will it be said of her offspring, that different constitutions require a more or less nutritious diet ? But might we not as well argue thus, and attempt to prove that a part at least of the calves which descend from these fish-eating cows require fish, at least when they come to be full grown, as that the human race do ? If men have different constitutions any more than cows, we should like to know it. But we must close. On this supposed difference of constitution we propose to say something hereafter.

HOT BUCKWHEAT CAKES.

A CORRESPONDENT asks if hot buckwheat cakes, in the morning, are injurious. No, they are not injurious, if they are not eaten. But our correspondent probably requires a more serious answer. We will endeavor to furnish it.

The question then is, Are hot buckwheat cakes, eaten in the morning, injurious ?

Our constant readers will have learned, by this time, that we consider man, in a certain view, as omnivorous ; that is, capable of subsisting on almost everything in the animal and vegetable world. Circumstances may also

occur, in which almost anything in either of these two kingdoms of nature would be proper food for him.

Suppose a person to be shipwrecked on an uninhabited island, with not a particle of anything to subsist on, but a bag of buckwheat meal. Suppose, however, he finds the means of preparing a fire, so that, before he is quite starved, he can make some of the meal into cakes. Would it be correct to advise such a person—were advice possible—not to eat his cakes after they were prepared, and above all, not to eat them hot, on the ground that they were injurious? Does any one doubt, for a moment, the propriety of his eating them?

They would certainly afford him sustenance, although they were hot; and no one would be likely to say they were injurious to a hungry, half-famished man, even with butter on them. Still they would be better without the butter, and better still when cool.

It is also true that cold rye cakes would be better than cakes made of buckwheat, were it in the power of the mariner, in the case supposed, to procure them; and that cakes made of unbolted wheat meal, and eaten cold also, would be better still. But as to saying that buckwheat cakes, even hot, are injurious when eaten in any circumstances whatever, we cannot do it.

But if they are never absolutely injurious, they are often relatively so. It is, in a sense, injurious, to eat an inferior article, when we can as well have one which is superior;—just as in a case which we have formerly mentioned, it is not a wrong, absolutely, for a man to labor for only a dollar a day, when he can get no more; but it is a wrong for him to labor for a dollar only, when he can just as well have a dollar and a half, and believes, too, that he is fully able to earn that sum.

We are driven to this frequent repetition of our sentiments, because we frequently receive inquiries that can-

not be properly answered without a recurrence to first principles. Thus, to the question whether buckwheat cakes are injurious, we might answer both yes and no. They are injurious when we can get better food, because they do not sustain life and health in the best manner ; but they cannot be said to be injurious when we are obliged to eat them or starve.

We can scarcely conceive of a case, however, in this land of abundance, where the use of these cakes is not relatively injurious. We have lived in very many poor families, and yet we never lived in a family which had no better food than this. The worst fare to which we were ever confined by necessity was oysters and a little bread and butter. But this was better fare than the cakes we have mentioned, even when eaten alone. They are too pasty, or rather their chemical character is unfavorable.

They are not so good as most other articles of food, we say, even when eaten alone and cold. When hot, they are still worse, in their adaptation to the wants of the stomach ; and they are worse still, inconceivably so, when eaten with butter or fat. They thus form a compound which, though better than nothing to a starving man, is wholly improper in any ordinary circumstances. They are thus almost, but not quite indigestible. They are relatively, if not absolutely injurious. Strange that their use, in a land of abundance, should be so frequently tolerated.

If the question is still asked, on the presumption that mankind will continue to eat them, despite of all warnings to the contrary, whether they should be eaten in the morning, we answer without hesitation, Yes. The morning is usually the safest time for eating all doubtful substances, because the strength of the stomach is then in a good measure restored by rest.

We repeat it, if you will eat the cakes in question, eat them in the morning. But we would gladly persuade you, if we could, to eat them without butter. When we had succeeded in this point, we would endeavor to induce you to lay aside sugar, and every accompanying substance, and eat them entirely alone. When we had gained upon you thus far, we would try to persuade you not to eat them hot. This done, we would make one more effort. We would endeavor to persuade you to lay aside the buckwheat cake itself, and substitute for it, plain, wholesome slices of bread.

INFLUENCE OF FEAR ON HEALTH.

WE promised, not long since, to speak of the influence of the affections and passions on human health and happiness. The subject is curious as well as important. We begin with a few remarks on the influence of Fear.

A volume of considerable size might be filled with facts which show the ill effects of care, anxiety and grief, and, above all, of *fear* and *terror*, in predisposing the human constitution to disease—facts, too, than which none are better authenticated.

But fear can do more than predispose the system to disease. The universal rigor, the contracted and pale countenance, the deep-sunk eye, the quivering lip, the chillness, torpor, prostration of strength, the insupportable anxiety about the region of the heart, &c., are so analogous to the symptoms of fever, that no reasoning person can doubt for a moment the unhealthy tendency of this passion. It not only disposes to disease, but actually induces it in

some instances; and where it already exists, always greatly aggravates its symptoms.

Fear has been known to change instantaneously the complexion and character of wounds, and render them fatal. It has occasioned gangrene, indurations of glands, suppressions of natural or beneficial secretions, epilepsies, and, when it proceeds to the more dangerous extreme of terror, apoplexies. It has also sometimes induced a permanent stupor of the brain, amounting to idiocy.

Extremes often meet; and as joy on the one hand has produced sudden death, so on the other the agonizing effects of fear may result in complete palsy of the vital powers, and, like the plague, cholera, and other pestilential disorders, when they appear in their worst forms, instantly produce the torpor of death. From the best accounts of the progress of the cholera, it appears that many died from *fear alone*; and many more from a mild disease, transformed into a severe one by anxiety, fear or terror. Awful consternation pervades those who live in fear of death. Although the mortality of the disease, among the truly temperate has been estimated at only about 1 in 2000, yet this fear of disease and death regularly causes the subjects of a panic to fall victims.

In every species of contagious disease, fear is peculiarly dangerous. More than this, it is in itself contagious. He who is under its influence, is not only rendered miserable for the time, but is a source of misery to others. His very features have a tendency to produce a state of mind in others similar to his own. The whole tribe of depressing passions produce, in some degree, similar results.

There is, however, a fear which cannot and should not be avoided, since it rouses us to take prudent and precautionary measures. We condemn only that anxiety and terror which undermine health.

Why are physicians no more liable to infectious or contagious diseases than other men? The principal reason, no doubt, is, because they are not afraid of them. On this subject there is much mistake abroad, even among those who would take it ill to be classed among the vulgar. An opinion prevails, to a very great extent, that physicians *take something* to guard against disease. Nothing can be more erroneous.

There may indeed be timid persons among them, as among other classes of men; but if there are those of this description, they usually lose their health. Physicians of sense are among the last persons in the community to resort to drugs and medicines as preventives of disease—a measure, they well know, calculated to *invite* rather than *repel* it. But the idea that they take medicine for this purpose certainly prevails, and cannot at once be eradicated.

A gentleman in one of our country towns (and a gentleman regarded as intelligent, too) said to me not long since, “I have observed a peculiar appearance in the eyes of all physicians who have had much practice, which I suppose to be produced by taking powerful medicines to guard against disease.” I found the impression so deeply fixed in his mind, that it was useless to attempt to laugh him out of it; and more useless still to reason with him on the subject.

There are many attendants and nurses of the sick to be found in our cities, who have followed their avocation through every epidemic which has prevailed for forty years, and without contracting disease. These persons, like most physicians, have become habituated to these scenes, and have learned to meet them fearlessly, and without much anxiety as to results. They eat and drink, and sleep, if possible, just as they have done before. They have no idea of any great or sudden changes in

these respects, simply with a view to meet the particular disease which prevails. If they were temperate and regular before, they continue so; if not, they *ought* to change. They have no “smelling bottles,” or “herbs,” or “drugs,” about them. They would as soon rely on beads or charms to defend them from death. Nor do we find them holding their breath in the sick room, or placing much confidence in burning paper, vinegar, &c., or in scattering camphor and other aromatics about the room. Rigid cleanliness they observe, no doubt, in person and dwelling. This subject cannot be too much attended to; and, if infection or contagion really exist, they make use of means which have some efficacy—such as chloride of lime, &c.—not relying on spells or charms.

Is it asked—How can we divest ourselves of fear, and acquire the courage and confidence of which you speak? Look at existing facts, as we have here endeavored to present them. If you believe these statements—and it seems to us you cannot reasonably reject them—there is no great danger. If you are involved in any errors which predispose to the disease, avoid them at once. This is easily done; and when done, and other proper preventive measures are taken, set your mind at rest, and dismiss all fear.

EXTERNAL APPLICATIONS TO WOUNDS.

A FRIEND inquires whether we meant to say, in Vol. 2, page 370, of this work, that it was never desirable, in any possible case, to make external applications to fresh wounds. As we expressed our views, on that occasion, very briefly, and it may be unguardedly, we gladly seize the present opportunity to explain.

Our opinion then is, that if a person is healthy, no external application to a wound can be of the least possible use, in hastening the process of cure, but rather an interruption to it. The healing, to be truly healthful, must be from the bottom, as it might be termed; by which we mean, not that it always commences at the bottom, and proceeds upwards, *literally*, but that it is an internal process—a work of the ten thousand vessels and numerous organs of the interior or deep-seated parts of the body, in which the surface has comparatively little to do.

To have a wound heal kindly and rapidly, the stomach, and liver, and lungs, and heart, and arteries, and veins, and nerves, must be in good condition; and we must eat, and drink, and sleep, and exercise, and even think properly. The skin, it is true, must be in a good condition among the rest; and in so far as it is not so, something may be done externally. If it is not clean, it may be washed; or if it is cold and inactive, we may apply the flesh-brush, or put on more clothing. But as to effecting anything of consequence by the application of ointments, or plasters, or washes to a small part of the surface which is wounded or otherwise injured, it is, we say again, once for all, perfectly idle to expect it.

The first great point in the treatment of wounds is, to place the cut or torn parts as nearly as possible in their natural situation. The second point is, to keep them so till they unite. For this purpose, a simple bandage is sometimes all that is necessary; though in other instances, sticking plaster, or even sewing, may be required. In deep or extensive injuries, the contraction of divided tendons will often make the wound gape open, in which case it is always proper to use some of the methods of keeping the edges together which we have just indicated.

When wounded parts can be put in their natural position and retained there, it is a common saying with sur-

geons, that the cure is half completed ; by which is meant, that art has done her share, and that nature will now perform the rest ; and if the health is perfect, this will always be the result. Plasters—greasy applications, especially—are of no use. It is quite enough, in all conscience, that we apply the latter, as often as meal time recurs, to the inside of our stomachs.

But there is, thirdly, a little more for us to do, which is, to see that nature is not thwarted in her operations. Plasters, and ointments, and washes, it is still true, are not the things needed. But it may be well to keep the tender parts from being irritated by the cold air, or by our clothing ; and to this end, a piece of simple linen cloth may be applied ; and to prevent its adhering or becoming dry, it may be moistened with sweet oil. If it is very hot and much swelled, the heat and swelling may and should also be reduced by the application of cold water or camphorated spirits.

These are the general principles which should govern us, in the treatment of ordinary external injuries. With extensive or deep-seated burns or scalds, or long standing or troublesome eruptive diseases or ulcers, we have not, in these remarks—nor had we in the former article—anything to do. They belong exclusively to the province of the surgeon or the physician, whenever his services can be obtained.

DRESS OF THE NECK.

DR. ALCOTT :—I believe the object of your publication is, in general, the promotion of health. When *convenient*, will you, therefore, be kind enough to answer the following questions :

1. Should the neck always be protected by some article of clothing? 2. If so, would you include the whole neck, or a part of it only? 3. If a part, how much? 4. What is the best article of clothing for the neck? 5. What would you say in regard to covering the neck at night? 6. Is there the same necessity of covering, with the female part of the population, as with the male?

Yours,

W. C. C.

Our reply to the first question is, that we do not believe any clothing of the neck would be needed, were we trained to none. The peasants of some nations of Europe go with both the neck and breast bare; and the Prussian physicians recommend it. It is true that some writers think a covering of the neck and breast a defence against croup, and cite authorities and facts which they think favor that belief; but we think the exemption of which they speak is fairly attributable to other causes. We repeat it, we are decidedly in favor of training children to go with the neck bare, both in summer and winter.

Our reply in the foregoing paragraph necessarily includes a reply to questions 2 and 3.

In reply to the inquiry about covering the neck at night, there can be but one opinion among physiologists, which is, that, let our dress for the neck be what it may during the day, it should be laid aside during the night.

In regard to the necessity, with the female, of covering the neck, we are not quite satisfied. God gives the adult male a covering for the top of the throat, although christian nations generally remove it—we think injudiciously—with the razor. Whether the female needs any artificial protection, for the same purpose, we are uncertain; but probably she does not.

MISCELLANY.

HEALTH OF FEMALES.—The Rev. Dr. Sharp, of this city, in an address at a late examination of the Townsend Female Academy, gives the following testimony to the importance of physical education to females:

“While you attend to the cultivation of your minds, permit me to remind you that you have bodies, and that these demand your care. It is your solemn duty to cultivate their health, growth and vigor.

“It is fortunate for the rising generation, that the importance of physical education is beginning to be understood. You cannot neglect or trifle with your persons with impunity. Weakness, indigestion, lowness of spirits, and a train of diseases, are sure to follow the student who is so occupied with his studies as to neglect the exercise which the animal functions require. And of what use will all your learning be, if your minds exhibit a weak and sickly frame?”

It is not always necessary to remind the young that they have bodies, for this seems, in general, to be pretty well understood. But it is exceedingly important that the doctrine should be constantly reiterated, that it is a *duty*—a “solemn duty,” as Dr. S. calls it—“to cultivate” these bodies; and we hope his advice will not be wholly lost.

SOCIETY FOR THE PREVENTION OF PAUPERISM.—We have seldom had it in our power to notice an association, whose direct bearing on health and morals was more obvious than this. Half the relief which is usually afforded to the poor—at least to the vicious poor—proves in their hands a curse rather than a blessing. A friend of ours gave to a poor woman who was begging with a child in her arms, one very cold day last winter, twenty-five cents. The next day he saw the very same woman in a grog-shop, with her child in her arms, **BUYING RUM!**

The "Boston Society for the Prevention of Pauperism," therefore, as its name would indicate, aims to prevent that evil which it is so difficult to correct. But its purposes will be best understood by the following extract from a circular issued by the Society, and forwarded to us by their agent, Mr. ARTEMAS SIMONDS.

"While our city is distinguished for its churches, and chapels, and schools for moral and intellectual instruction, and while we have a multitudinous array of institutions for the punishment of crime, the reformation of young offenders, and the relief of sickness, impotence and want, the labors of this new association may seem unnecessary—mere acts of supererogation. But we think otherwise. We believe that *preventive* measures are better than *remedial*. We think that we have, to a great extent, an unoccupied field for usefulness. We hope to do something for the benefit of those who are already paupers, or occasionally have their names enrolled on the pauper list, by directing them to proper employment, encouraging them in habits of industry, sobriety and economy, and to a reliance on their own efforts, rather than on eleemosynary aid. We hope to do more, by the same means, for friendless strangers in the city, and for such as are on the verge of pauperism.

"But our greatest hope is to do good for the morally exposed children of the poor and unfortunate—children that are not in school or any regular employment—perhaps strolling idly about the streets and wharves, learning deceptive arts, practising beggary and petty theft, fitting for a life of dependance and crime. Some of these must necessarily be disposed of, for a time, in the various institutions established by public beneficence for the support, education and reformation of poor, neglected and wayward children and youth. But it is believed that a large proportion of them may be placed, with the consent of relatives, in good families in town and country, beyond the reach of the temptations and influences that lead to ruin, and without severely taxing public or private charity. Many juvenile delinquents may doubtless be saved from future infamy, by simply withdrawing them from unfavorable associations, and placing them in respectable families, where

they will be trained to good habits. It is not intended to resort to harsh or coercive measures. While we intend to act efficiently to suppress beggary and imposition, we wish to act with kindness."

LECTURE TO YOUNG MEN.—We are exceedingly glad to learn that a new edition of this book is about to appear, revised and improved by Mr. Graham, the author. The first edition has been, for some time, out of print; and calls for the work are numerous and pressing. It is a work which should, must be circulated. Light & Stearns are the publishers.

THREE EXPERIMENTS OF LIVING.—This little book is selling at a wonderful rate. We are glad of it. Such a work, by checking the propensity in people everywhere to live *beyond their means*, can scarcely fail to promote the public health. We want now a cheap little manual to show us how to live on very small means; and we understand such a one is in press, and will shortly be published.

SCIENCE OF HUMAN LIFE.—Mr. Graham, the lecturer on the Science of Human Life, is now giving a course of lectures at Amory Hall, in this city. He has already given a course in the city, and another at Lynn, during the present season. His class at Amory Hall is very large—the largest, we believe, he has ever had in Boston. Is it not evident, therefore, that the cause in which Mr. G. is engaged is gaining a hold upon the minds of our citizens? That it is so, would appear—had we no other evidence of the fact—from the following resolutions recently adopted by a committee from Mr. G.'s friends, at a meeting held in Boston, on the 23d of December last, of which Col. John Benson was chairman:

"*Resolved*, that we feel it our duty seriously and solemnly to declare, that the more we have attended to the principles taught by Mr. Graham in his lectures on the science of human life, and the more fully we have reduced those principles to

practise, and the more extensively we have become acquainted with the results of the same experiment in others, the more entirely do we feel convinced of the truth of those principles, and of their adaptation greatly to promote the well-being of man, both in his individual and social capacity.

Resolved, that the cause in which Mr. Graham is engaged *is not*, and ought not to be considered, in any manner, as an individual or personal interest, but as the common interest of humanity, which eminently deserves the confidence of every human being, and the decided support of every christian and philanthropist.

Resolved, that we regard every expression of the press, by which the cause in which Mr. Graham is engaged is brought into disrepute, and by which popular prejudice is excited against it, as an injury done to the common interests of humanity and virtue.

Resolved, that we earnestly but respectfully entreat our fellow citizens and the public, everywhere to lay aside the prejudices which have been unfairly and unjustly excited against the doctrines taught by Mr. Graham, and to give those doctrines their honest and serious attention.

Resolved, that Mr. Graham be requested to repeat his course of lectures in this city, and that we take every proper means to induce our fellow citizens to attend his lectures."

SCIENTIFIC AND LITERARY JOURNAL.—All things, it seems, except the Source of all things, are mutable. The "Scientific Tracts" have become the "Scientific and Literary Journal, for the Diffusion of Useful Knowledge." The work is to be issued by the same publishers as the "Tracts" were, in semi-monthly numbers of twenty-four pages each. We like the "healthy" appearance of the numbers for January, 1837, and for the future, wish and augur it both health and longevity.—Light & Stearns, publishers.

LIBRARY OF HEALTH.

WHAT SAYS PHYSIOLOGY ?

THIS is the great question, in all matters which pertain to health. We say this *is* the great question—we mean, rather, that it should be. The questions now are—What says inclination ? What says fashion ? What says habit ? What says our own experience ?

But the time, we do believe and trust, will sooner or later arrive, when we shall make our appeal to rules less capricious, and arbitrary, and deceptive—to the law and testimony of physiology. The time will arrive, when all questions which relate to health will be settled by an appeal to this sure and certain standard.

When that truly golden, or rather millennial period shall have actually arrived, and the world shall have fully learned what christianity requires of them in regard to their physical frames, we shall not hear so many appeals as now to our own individual experience as a certain standard, nor to custom, however long established. A better standard will then be set up and duly regarded.

Should the question then arise, How much ought I to sleep, in order to answer best the intentions of the Author of my being—to love and serve Him and his creatures in the most effectual manner?—the first and last appeal will be to physiology.

In like manner, should any other question arise in regard to sleep, or in regard to exercise, recreation, temperature, clothing, cleanliness, food, drink, &c.—should it be demanded how much or how little attention ought to be paid to these, or either of them, with a view to fulfil, in the best possible manner, the will of God concerning us—the question will be, What says Physiology ?

We suppose that the question will not then arise, Will such or such a thing *hurt* me? Christianity does not permit us to stand on ground so doubtful. “He that doubteth is condemned if he eat.” It is very far below the spirit and intentions of christianity, to eat, drink, sleep, dress, &c., in a manner which is at all questionable. Our food, our drink, our sleep, our dress—our everything which pertains to health—should be such as will be quite above the possibility of doing ourselves or others any harm. It should be such as will do us good ; and not only do us *good*, but the *most* good ; and this, too, without interfering with the good of others. Should any individual, however, be found disposed to stand on the ground which we have denominated doubtful, and propose questions, the first and last and only question for him is, What says Physiology ?

Both the Saviour and Paul have indicated, in the record of truth, what should be our *object*, in everything which pertains to the well-being of our bodies ; and they, as well as other Bible writers—Moses especially—have occasionally taught us not a little of physiology. But the Bible was not designed as a minute text book in any of the natural sciences ; although it is curious to observe that so far as it goes into these matters, its *generals* are in perfect accordance with our *particulars* ; we mean, the discoveries of science. But while the Bible has indicated the *object* we should have in view, whether we eat or drink, or whatsoever we do—the glory of God—it is

left to us to ascertain, by slow degrees, what the minor rules are for *accomplishing* this object. And these rules, as fast as discovered, and incorporated into a science, we call Physiology.

It is true—and we ought not to delay to acknowledge it—that when we ask, What says Physiology? she is sometimes silent. She is yet in her infancy, like many other sciences, and therefore cannot be expected to know everything. What she knows, she modestly tells; when she is ignorant, she confesses it.

And herein, let me say in conclusion, is one mark by which we may distinguish true science from empiricism or quackery. The former is neither dogmatical nor proud. She tells, modestly, what she knows; and confesses, humbly, what she does not know. Empiricism, on the contrary, is so certain, *in her own estimation*, she is right, that she pronounces with assurance, and sometimes almost with impudence; and so well acquainted is she with all mysteries and all knowledge, that you can scarcely mention a subject or science, on which she will not pronounce with as much confidence and assurance, and with quite as much of dogmatism, as its most learned professors.

“MONSTROUS LITTLE PHYSIC.”

THE reader may smile to see such a curious combination of words as “monstrous little,” especially when he is told that it is quoted from a work no less dignified than the British Medico-Chirurgical Review, and was penned by one of the best scholars in Great Britain. But he would weep rather than laugh, if he knew one tenth of

the evils which the learned doctor had in his mind, when he made such a "monstrous" expression.

He was investigating the causes why the lives of medical men, in consequence of evils incident to their profession, are not shortened more than they are. It does not appear that their average longevity is less than that of men of most other professions. Out of 850 physicians, M. du Bois finds 365 reached the age of 70 and upwards. Perhaps, says our author of the *Medico-Chirurgical Review*, it is because the physician "takes monstrous little physic."

It is a common opinion, we know, as we observed in our last number, that physicians owe their escape from disease, especially in times of great sickness, to the fact that they have medicine about them, and can take it in a seasonable manner.

Yet nothing is better known than that—so far at least as the immediate friends of physicians can discover—there are no persons so much opposed to taking medicine themselves as physicians are.

The truth is, that physicians, as a body, do indeed take "monstrous little physic," or medicine. They know enough to let it alone. And they only give it to others as a last resort—as a choice of evils.

It is curious to observe how this matter stands. The young and inexperienced practitioner, especially if wanting in common sense and a real knowledge of the human constitution, gives a great deal of medicine. But as he grows wiser from experience—not from *years*, for there are some physicians, as well as other men, to whom age never gives wisdom—he gives less and less medicine. Go to some of our oldest and wisest and most trusty physicians, and ascertain, if you can, the state of the case; and our word for it, they give not one fourth the medicine that young men do. Go to—but we will not call

names ; it is sufficient to say that our wisest physicians not only take but give "monstrous little physic."

Let those of you who are living on the apothecary shop, learn a lesson from these hints. Or will you continue to dabble with medicine till you break down what of your constitution now remains ? If you really wish for exemption from disease, our advice is, to take "monstrous little physic."

DRINKING AT MEALS.

Nothing is more common than the practice of drinking with our meals. For this purpose, something poisonous is often used, if we can get it, as rum, brandy, wine, cider, beer, coffee or tea ; but if we are afraid to risk any of the poisonous fraternity, still some liquid must be swallowed, so we think—shells, chocolate, milk and water, molasses and water, hot water or cold water. Something, at any rate, must be sipped, and sipped often, with our meals. So common is this practice of sipping, that the individual would excite surprise, who should refuse to drink anything at all with his meals ; and if he should inveigh against the practice, as not only unnecessary, but injurious, he would be stared at, and perhaps benevolently consigned to the strait jacket.

And yet who shall say any sort of drink with our food is indispensable ? Where is the proof ? Is it found in the fact that almost everybody uses it ? If it were so—if the universality of the practice proves it to be useful—then we may prove, by the same rule, that many things are useful which are wholly proscribed, not only by the moralist, but by the politician—indeed, by everybody.

Is it said that eating often makes us thirsty? This is true; but does eating in a proper manner ever make us thirsty? We may indeed be thirsty from other causes, when we *sit down* to eat, or we may be thirsty while eating too rapidly, or of improper kinds of food. If our eating, however, be according to the laws of physiology, we do not believe it ever induces thirst.

But eating in a proper manner is a rare thing among us. Nowhere, perhaps, on earth, is the art of eating so little understood—we mean, nowhere in christian countries—as in our own New England.

The art of eating properly consists in masticating our food well, until it is fully saturated with the peculiar secretion of the salivary glands. Let us watch a person who understands this art, if such a person can be found.

He first selects food which *needs* mastication. He does not prefer a substance which, naturally hard, has been thrown into a half fluid state by beating, or mashing, or the torturing processes of modern cookery. He does not prefer his bread soaked to a pulp, either in water or butter; nor his potatoes and turnips mashed till they can be swallowed almost like a fluid. He does not require his meat boiled to soup before he can eat it. Nor does he prefer hot bread, simply because it is comparatively easy to swallow it. He has no idea of cheating his teeth, by depriving them of the opportunity of doing that work which God, in nature, has assigned them.

Why is it so ordered that a number of little ducts, like so many fountains, should pour their limpid contents into the mouth, as soon as we begin to masticate our food? Why is the quantity of the liquid furnished always in exact proportion to the dryness of the food which is received, provided we carry the masticating process far enough? Why this provision of nature for bringing all the substances we eat to the condition of pulp, before we

swallow them? Do these facts indicate a necessity for drink?

The reader need not startle at the foregoing remarks. We are not going to say that it is positively injurious, in all cases, to drink with our meals. God has wisely provided for pumping the water out of the stomach, if there is a greater quantity in it than digestion requires. Or, to use physiological language, the excess of liquid is absorbed, and carried into the circulation, until the mass which remains is of the proper consistence. If the food were perfectly well masticated, the principal evils of an additional quantity of fluid would be, that it would retard the process of digestion, and by imposing on the stomach the task of getting rid of it, unnecessarily exhaust the strength of the stomach, and lower the tone of the vital powers in general.

But though we do not affirm that drinking with our meals is positively injurious, we do affirm, and feel ourselves fully competent to maintain, that it were better—far better—in all ordinary cases, not to drink. Broussais, the physiologist, says expressly that water is useless in the digestion of solid aliment. People lose half the pleasure of eating, who wash down each mouthful before it is half masticated. Then they deprive their teeth of half their appointed labor; whence follow as results, in part, their premature disease and decay, together with imperfect digestion, and many more evils. The salivary glands, too, deprived of the privilege of doing their appropriate work, are either becoming inactive or doing mischief. For in general, if organs in the human body are deprived of the privilege or power of performing their accustomed offices, they sooner or later revenge themselves on the whole system. They form bad secretions, or send out unhealthy sympathies.

How painful it is to sit at a modern table, and observe, if we may, the progress of things! Here is a young merchant, who, though hungry, grudges every moment of his time, and lo! dinner, which was to have been ready precisely at two, is not yet on the table, though it is a quarter past. But presently it comes on; and after the preliminaries, which take up five minutes more, his turn comes to be helped. Now he has but ten minutes remaining before he *wishes* to start for his counting-room. He seizes his food, and attempts to bolt it, piece after piece, into his stomach, giving it, perchance, a half angry smash or two as it passes along the neighborhood of his teeth. But unless it is something which is cooked very soft, it will rarely go down as fast as he wishes; for nature has wisely ordered, that unless our food is duly moistened in some way or other, it is very difficult to swallow it. Nobody can swallow a mouthful of perfectly dry cracker, or biscuit, or bread, let it be pulverized ever so fine.

Our young merchant has three ways of getting down his food without mastication, which are contrary to nature. One of these is to stimulate the mouth, and thus excite, in a powerful manner, the salivary glands, and make them pour forth their accustomed torrents, whether they will or no. No matter to him whether the liquid they furnish is half formed or not; the great object is to procure it. To this end* he loads his food with mustard, or pepper, or salt; or he bathes it in vinegar. Another method is to soak it well with gravy, or cover it with butter or oil, so that though it should chance to press hard in the gullet, it might nevertheless go down. Another is to drink often, and wash down his food. Surely there can be no harm, he thinks, in often drinking, especially if he drinks cold water! The consequence is, that he finishes,

* I do not say he is *conscious* that he does it for this end.

in ten minutes, what he ought to be forty, at the least, in performing ; and then flies to his shop. He even says to himself as he goes along—"I would never spend more than six minutes at table, were it not for appearance sake. Six minutes is time enough to waste in such vulgar matters as eating and drinking !"

There sits a blooming young miss of sixteen at her breakfast table—and it would be nearly the same thing were it at any other meal—despatching her accustomed *task*. She is in no great haste to finish, were there anything which she could relish. But the bread she does not like ; and the cheese does not agree with her ; and the butter she fears is not of the best quality ; and the pies were baked two or three days ago, and are cold. There is milk on the table—a large and liberal bowl of it—but who can be so vulgar as to eat bread and milk ! Besides, she does not very well like it, unless there is fruit of some kind to eat with it, baked apples, pears, or peaches, or strawberries, or whortleberries.

But she could break some bread into her coffee, you will say, and make a meal of that. Yes, but she does not drink coffee or tea. She has taken it into her head that coffee and tea are hurtful, for she has heard somebody say so—perhaps the minister or the doctor. But why these are hurtful, she could not tell, if it were to save her life. She has laid them aside, however ; and now, poor girl, she scarcely enjoys a breakfast once a month. If she could go to her mother's closet when she pleased, she would be able to get along very comfortably ; but alas ! her mother is dead, and she is obliged to live with her aunt, who keeps a boarding-house, and *consequently* does not believe in eating between meals.

What now can she do ? How can she complete her *task*, as we have just called it ? Poor girl ; she is to be pitied, indeed. It is a dreadful task to eat a plain healthy

breakfast. But she gets through with it, in the following manner :

"Betty," says she, "just toast me a single piece of bread ; I really do n't feel very well this morning." So a piece of bread is submitted to this process—to dry up half its sweetness. Of course, while the bread is preparing, she is not expected to eat much. A little piece of bread and butter, though she does not like the butter quite so well, is *begun* upon ; for it is not intended to be finished. We do not say it is masticated or tasted : the butter serves as a passport to conduct it at once beyond the region of the teeth and salivary glands ; and a kind of spasmodic effort of the apparatus for swallowing forces it beyond a point whence there is, ordinarily, no return.

But now comes the toasted piece ; and anon it is well soaked with butter, bad as the butter is. Our readers know, perhaps, that bad butter is no longer bad when you cannot taste it ; that is, when it is incorporated with pie crust, cakes, &c., or mixed, in any other manner, with our food ; and that it is not very bad when it has deeply penetrated the toasted bread. We say, *perhaps* they *know* it ; they probably *think* they know it ; their *experience* tells them it is so ; and who can gainsay the voice of experience ?

To aid in the process, and to prolong the time so as not to get through with her breakfast much sooner than the rest who sit at the table, the knife and fork are gracefully dismissed, about every ten or twelve seconds, and the tumbler of cold water is put in requisition. She sips it as she would her tea, to wash down the things she hardly likes, but which she thinks she must eat.

But is her aunt happier, with her full cup of strong coffee, with which she washes down a few ounces of bread, and a bit of cheese, and a piece of half-spoiled meat made with apples into a pie ? Not a whit. She does not eat her

allowance because she likes it ; but to set an example to her boarders, and because she knows she must eat a little solid food. But her coffee is the main thing, and she would no more eat what she does, were it not that she can wash down every mouthful with coffee, than she would eat saw-dust or powdered fern roots.

Our readers may think this an exaggerated picture of human society ; and perhaps it is so. The cases are taken from real life, but they are extreme ones. Something like this exists, indeed, everywhere in fashionable society ; but not in the same degree. There is everywhere this sipping something to wash down what we do not heartily relish ; it is everywhere customary to butter our food, or cover it with condiments, in order to get it down easily, and without the trouble of mastication. Of the causes of this strange state of things, it is not our purpose to speak in the present article.

How much more rational would it be to follow the indications of nature ? She has provided us with teeth to break down our food ; let us then select substances which demand their efforts. Let us neither mash them, nor soak them, nor oil them. She has provided for the appearance of the saliva at various points of the mouth, just fast enough to assist the teeth in their work of reducing the mass to a pulp, when unaided by any excess of moisture in the food. She has so ordered things, that when this pulp, duly wrought, comes to the stomach, the digestive process goes on happily ; and all is peace among the organs which go to replenish the waste, and supply the wants of the human machine. But the introduction of substances which prevent, in any degree, the work of mastication and insalivation from being performed in exactly the way that nature intended, begins a series of mischiefs, the end of which no one can foresee. And all drinks at our meals, do, as it seems to us, belong to this class of hindrances.

The truth is, that half of what we swallow, when nature has her perfect work, is liquid. The pulp formed as it should be and then introduced to the stomach, what is it? Then the chyme, formed by the addition of the gastric juice flowing from the inside of the stomach, what is it? Do they not contain all the drink, during the process of eating, which the purposes of health demand?

True, it is often said that those who perspire freely need more drink than what is afforded through the medium of good chyme. Admitting it were so, it does not follow that they need this drink with their food. Nor do we believe that they do. When we follow nature at our meals, she will not fail to call for a supply to make up deficiencies at such a time as she wants it; that is, somewhere between our accustomed meals.

We have our doubts with regard to drinking to supply the waste induced by perspiration. We have seen so many people who perspired very freely, and yet habitually drank very little, whose health was excellent, that we are compelled to believe that nature has some way unknown to us for introducing a supply—perhaps through the lungs. The more people drink, the more drink they seem to need; and, on the contrary, the less they drink, the less they seem to require. On this point, Dr. Oliver, of New Hampshire, seems to have some very good thoughts, which we venture to insert in this place.

“Children drink because they are dry. Grown people drink, whether dry or not, because they have discovered a way of making drink pleasant. Children drink water, because this is a beverage of nature’s own brewing, which she has made for the purpose of quenching a natural thirst. Grown people drink anything but water, because this fluid is intended to quench only a natural thirst, and natural thirst is a thing which they seldom feel.”

We beg our readers to weigh well these sentiments, especially the last. We believe, most fully, that natural thirst is seldom felt; and that people do not often drink to quench thirst, but for other reasons;—to wash down their food, to excite their nerves, to cool themselves, to pass away the time, &c. The legitimate purpose of drink, we say again, is to quench thirst; but natural thirst seldom exists during the progress of a proper and healthful meal.

“Children drink,” says Dr. Oliver, “because they are dry.” We doubt this. Such instances, it is true, there may be. But we believe that even little children drink, for the most part, for other purposes, than merely to quench thirst; and above all, natural thirst. It is surprising how early they acquire the habit of eating and drinking for purposes wholly different from those which the Creator intended.

If the time should ever arrive, in the history of our world, when people shall eat and drink as they ought, we may find our tables, at our meals, as rarely set with drinks and drinking vessels, as we now find them spread with medicines and medicine phials. People may sometimes drink both with and after meals; but so rare will such an occurrence be, that we believe they will often go to the side-board or to the well or the fountain for this purpose.

Let him who doubts the views which we have here advanced take the first opportunity of making an experiment. That opportunity will be the first time he is really hungry. Then let him make his meal of good bread, or bread and apples, or bread and potatoes; or of some other farinaceous vegetable. Let him spend at least thirty minutes—forty are better—in masticating eight or ten ounces of bread, and a few ounces of some other vegetable. Let him resolve not to drink during the whole process; and let him keep his resolution. Let his next meal, whatever it may consist of, be also without drink. Let him continue the practice with strictness one month; and if he is not astonished at

the change, we shall be greatly mistaken. We do not mean to intimate that such an experiment will, alone, prove anything in regard to the utility of drink with our food ; but it may serve to give him some idea of the power of habit, and to show him how unnatural and unnecessary is the habit of frequent drinking at our meals, notwithstanding it universally prevails.

CASE OF REFORM.

MR. EDITOR :—I am a subscriber to your work, and have observed your efforts in the cause of truth, with the most lively pleasure. It will not be disputed, that what knowledge of the good or bad effects of any particular system of diet on the human body, we may gain from experience and observation, is better, and causes a deeper conviction in the minds of others, than all the theoretical views that can in any manner be promulgated. Knowing then, this fact, and having had some experience in the matter of diet, I have concluded to send you a few lines on the subject, with which you can make what use you may deem proper.

Being born with a rather weakly constitution, I was necessarily more or less in ill health in my younger days, in consequence of not knowing enough to take the proper measures for counteracting my natural infirmities, by a vigorous and abstemious diet. But as I grew older I was naturally led to reflect upon the matter.

The first and unavoidable conclusion I came to, was that *tea* and *coffee* were injurious to the human system, and especially so to myself. I was in the constant habit of drinking from three to four cups of the strongest tea or

coffee at a time, and the consequence was a severe nervous debility. I was convinced of this from reflection, and determined to quit the use of these beverages. I did so gradually. After six months trial I found myself in a great measure restored to health—at least my health was greatly improved.

I now drink nothing but clear, pure, wholesome water, as it comes from the fountain, fresh, and in the manner that God intended it should be used, beyond a doubt. And, indeed, I find little occasion even for water, having found from experience that the indulging a too free use of drinks is nothing but a slavish habit we acquire, and a habit which is degrading to mankind. I use no liquids whatever at my meals—I find not the least occasion for them.

Let me here turn aside to bear witness against *medicine*, and especially quack medicine. I will frankly own that for a time I was taken in by flaming newspaper advertisements, so seducing to the valetudinarian; and consequently was in the habit of buying and swallowing poisons. As might be expected, I was still complaining, although, as before stated, I felt myself greatly improved in health after discarding the tea and coffee abominations. At last I determined to follow the advice of Macbeth, and “throw physic to the dogs;” for I found that when I abstained from medicine altogether, and animal food partly, I felt greatly improved. I then discarded medicine of every description, with the firm conviction that it was unnecessary to health, while on the contrary it was injurious; and, as it were intuitively, began the practice of dieting which Dr. Graham so enthusiastically advocates.

Having thus begun the work of reformation, I did not stop. My habits being sedentary, I found that after eating, no matter how little, animal food, a certain somniferous feeling took possession of me, totally incapacitating me for

any business—head work—for at least two or three hours thereafter. Hereupon I determined to see what effect a strict, simple vegetable diet would have. I ate no meat, and found after my meals that I felt as fit and able to do business as when I rose in the morning. Since that period—some three years—I have not taken any tea or coffee, (spirituous liquors I never used,) or eaten any animal food, or butter; *and have not seen an unwell hour in all that time.*

Does not this speak in favor of a vegetable diet? I think so. At least I am satisfied with it, and thank God for opening my eyes to my situation in time to prevent the serious consequences that would undoubtedly have resulted to me, by a continued indulgence in my original habits of life, with regard to food and medicine.

S. R.

Albany, N. Y. Oct. 24, 1836.

"THE HOUSE I LIVE IN."

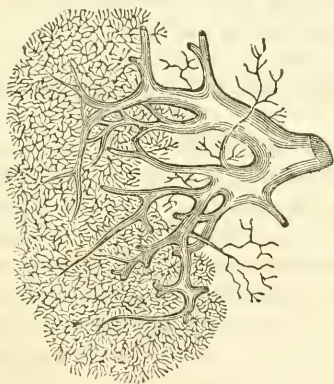
[Here follows a specimen—a tolerably fair one—of the new and improved edition of this work. Of course it would not become us to praise it; but we bespeak attention to it, especially on the part of parents and teachers.]

USES OF THE BLOOD.—All parts of the human body, whether solid or fluid, and whatever may be their appearance or structure, are formed from the blood. I have told you how this fluid is sent out by the heart to all parts of the system, even to the bones. I have also said a few words about the saliva, and the gastric juice, and the bile, and have called them secretions.

It may be necessary to observe, in this place, that by the word *secretion*, as used in this book, is meant some-

thing formed from the blood. Not only the saliva, the tears, the gastric juice, the pancreatic fluid, and the bile are secretions, but the mucus which is everywhere found in the mucous membranes of the body, the water in the brain, the lungs, &c. In short, wherever you find water or anything else, inside of the body, except in the intestines or the bladder, you may be pretty sure it is formed from the blood.

You will perhaps ask how it is formed. Sometimes it is by means of glands, larger or smaller; sometimes without them. A gland is a soft body, full of vessels—arteries, veins and absorbents. These vessels seem so numerous that one might be led to think the gland was wholly made up of them. Here is a picture of the vessels of the kidneys, as they would appear if a slice of this organ were carefully viewed, after the blood had been wiped away.



The kidney, however, is not so good a specimen of the nature of a gland as the liver would be. The larger glands of the human body are the liver, the spleen, the

pancreas, the salivary glands, the lachrymal glands, &c. Besides these there are small glands almost innumerable. The cerumen of the ear, and the oil of the skin, of which I have already spoken, are secreted by little glands.

The lymphatic or absorbent vessels are everywhere connected, in their passage through the body, with little glands. Some of these are larger, some smaller; and most of them are very small indeed. Those little swellings called *kernel*s, which sometimes appear in the armpit or groin, or in the sides of the neck, are nothing but inflamed lymphatic glands.

All these glands, (except the lymphatic glands, whose use is unknown,) secrete something; and the material for secreting anything from is the blood, sent to them from the heart, into their ten thousand little vessels.

NATURE OF SECRETION.—I have already observed that some of the liquids, &c., of the human body, seem to be secreted without the help of glands. They appear to be made directly from the blood vessels. How, we do not know. Perhaps they ooze through the sides of the vessels.

Here, perhaps, in the vessel, is blood; there, outside of it, but not a hair's breadth from it, is gastric juice, or some other entirely new substance. Here is simply chyme or chyle; there, at the distance of a hair's breadth, is chyle or blood. Here is chyme or chyle made of common food, with no sulphur, or iron, or nitrogen in it; there, perhaps not the twelfth part of an inch distant, is a fluid made from this very liquid, containing, among other things, nitrogen, sulphur and iron!

By what secret laws of the Creator have these little vessels this wonderful power? By what mysterious process can they change—in the twinkling of an eye—a bland milky substance, made from simple bread, or milk,

or potatoes, into iron or sulphur? But so it is. Well, indeed, might David the Psalmist express wonder.

Not only the liquid parts, but the solid parts too, are made from the blood. The very bones themselves, at first gelatine, are gradually made into bone, by means of the blood in its little vessels. First, a particle of gelatine is taken away, by the absorbents; then comes along a particle of blood, or something that the blood contains, and stops in its place, and so on.

These particles, which are thus taken out to form bone in the place of gelatine, are many of them lime, or phosphate of lime, or at least something which makes lime, before it can become bone. Who directs the little particles of lime to the places where they are wanted? Who tells them to stop at the bones, and not before?

DIET AND CLIMATE.

WHEN we consider the extreme pertinacity with which the ignorant portion of mankind cling to long cherished errors, and how blindly they often follow those errors to their own destruction, evincing the most rancorous hostility toward those who attempt to bring them to the knowledge of the truth, it seems as if all endeavors to reform the world in these respects, must prove wholly in vain; and the heart of the philanthropist sinks and sickens within him, in view of the discouragements that surround him.

How many thousands of Europeans and Americans have perished in the West Indies, by the yellow fever and other kinds of disease which prevail in that climate; and yet it seems never to have occurred to any one that there are natural means of rendering that climate healthy to

foreigners in every season of the year, till the celebrated Dr. Jackson, of the British army, accidentally discovered that a European could with perfect safety expose himself at any and all times, in the West Indies, if his diet and general regimen were in accordance with correct physiological principles. And notwithstanding this important discovery was made by so distinguished a medical gentleman, and notwithstanding he publicly declared his entire conviction that a British army might be kept in the West Indies in as good health as in England, provided they subsisted exclusively on pure vegetable food, and drank nothing but water, and were cleanly in their habits, yet scarcely any attention has been paid to the discovery, and hundreds of Europeans and Americans have continued, as if urged on by an inexorable destiny, to disregard every admonition of truth and wisdom, and hurry to an untimely grave in the West Indies.

How many of our enterprising young men have found an early grave in New Orleans, and other portions of the South, where malignant fevers prevail, who might, by a proper regard to the laws of life, have now been living, and well. But a strange infatuation seems to prevail on this subject. Man sees thousands before him plunge into the whirlpool of destruction, and yet he deliberately follows on, as if he must necessarily pursue the same course, and stand his *chance* to perish or survive, as *luck*, or *fortune*, or *fate*, or *Providence* shall determine.

Who has not heard the soul-sickening accounts which have been given of the experiments of the American Colonization Society in Africa? What numbers of colored and white people have perished almost as soon as they landed on the African coast. One of the strongest arguments urged against the whole enterprise, has been the extreme unhealthiness of the climate. This, more than any other cause, has made the colored man unwilling to

return to the land of his forefathers. This, more than any other cause, has prevented the success of the Colonization Society.

Yet, strange as it is, many who have been the most zealous advocates for the American Colonization Society, and especially for the African enterprise, have treated, either with culpable neglect or sneering contempt, the principles by which alone that enterprise could have been, and still may be, rendered perfectly safe and successful. As to the matter of disagreement between the Colonizationists and the Abolitionists, I have nothing to say here. But I do say with the utmost confidence, that any number of blacks or whites may go from this country to Africa, and remain there with entire safety. There is no need of their having "the fever." They certainly will not have it unless they bring it upon themselves. But if they will secure health, the strictness with which they obey the laws of health must be proportionate to the hazard of violating them in such climates and circumstances.

There is another class of men who, I think, do not act judiciously on this subject. I mean our foreign missionaries,—before they leave our shores at least, and generally on the passage. I regard it as truly their duty to study and obey the laws on which God has made their life and health to depend, as it is to study and obey the revealed principles of religion. If they, at much expense of time and means, have been educated and prepared for usefulness in the cause of humanity and religion, they have no right to throw their lives away; nor unnecessarily to jeopardize them through ignorance. Our missionaries may go to any country inhabited by human beings, and enjoy the fullest measure of health there, of which the human constitution is capable in such circumstances, if they will properly prepare themselves before they leave their native

climate, and properly obey the laws of life and health which should govern them in the country to which they go. Yet how often have I seen the young missionary on the eve of departure for a foreign country, turn away from friendly suggestions on this subject, with strong manifestations of disgust and contempt.

Our missionary societies ought to think more on this subject than they seem yet to have done. I know they have given *some* attention to it. I know they have sent some of their missionaries to medical institutions to attend medical lectures. But it is seriously questionable whether the very superficial knowledge which they acquire in *medicine* does not do them more harm than good—and fit them more to injure than to benefit others. To this subject is the sentiment of Pope peculiarly applicable—“A little learning is a dangerous thing.” Nothing short of a deep and thorough knowledge of the science of human life should satisfy the missionary; and without this he is, in my judgment, greatly, if not essentially unqualified for his mission, in the present period of the world.

As there are no known instances, at least in modern times, in which any portion of the human family have lived, in all respects, in accordance with the laws of human life and health, so it is impossible to present facts which will fully exemplify the results of such an accordance with those laws. Nevertheless there are facts, showing the effects of some degree of conformity to physiological laws, which surely demand the serious consideration of every one who wishes well to the human race.

Copeland's Medical Dictionary contains an article on climate in relation to the food of man, in which the writer says—“When travelling in the most unhealthy parts of intertropical Africa, in 1817, I met with an Englishman who had lived there between thirty and forty years, and

was then in the enjoyment of good health. The circumstance was singular; and in answer to my inquiries as to his habits, he informed me that soon after his removal to that pestilential climate, his health had continued to suffer, till, after trying various methods without benefit, he had pursued as closely as possible, the modes of life of the natives, adopting both their diet and beverages—(the natives living almost exclusively on rice and maize, and water;) and from that time he had experienced no serious illness.”

The Rev. Mr. Mylne, missionary to Africa, makes the following mention of the health of his colleague, the Rev. Mr. Crocker. Having given an account of his own severe sickness and recovery, he adds—“Brother Crocker has been very much favored; he has had no real attack of fever all this time; which I suppose is unprecedented for a white man here; but he began three months before leaving America, to live on farinaceous food, and has strictly adhered to his principles since he arrived; living on rice, cassada, sweet potatoes, &c.—a fact worthy of the consideration of emigrants to this country.”

Mr. G. W. M'Elroy, of Kentucky, visited Liberia in Africa in the summer of 1835—arriving in July. He spent two months in Monrovia, and two months on the coast. During his voyage to Africa, while there, and on his passage home, he abstained wholly from animal food;—lived on rice and other farinaceous vegetables, and on fruits. He enjoyed the best of health the whole time, (although much exposed while in Africa;) and in fifty-seven days he gained fifteen pounds in weight.

Gen. Thomas Sheldon, of this state, (Mass.) had become much impaired in health. In the summer of 1833, he adopted a diet of simple vegetable food and water, which he has ever since persisted in. In six

months from the time he adopted his vegetable diet his health was perfectly restored; and since that, he has spent two summers in the South, traversing the most unhealthy districts, even in the sickly season, yet he has continued throughout the whole time to enjoy uninterrupted and excellent health; and has written to his friends at the North, that "as to climate, it is no matter where we are, so that our dietetic and other habits are correct."

The truth is, I repeat it, any man can go into any climate and enjoy health, if he will regulate his dietetic and other habits according to physiological laws, and with a just regard to the circumstances in which he is placed. Under a proper regimen, our enterprising young men of New England may go to New Orleans, or Liberia, or anywhere else they choose, and stay as long as they choose, and enjoy good health. Yet thousands of the human family will rush on in their errors, and perish in their ignorance; and the living will look on with Turkish resignation, and gravely say—"It must be so!" When will mankind be wise in these important matters?

G.

SHORT DIALOGUE.

DR. ALCOTT:—If you think the following dialogue, which actually took place between a ship owner and ship master in Nantucket, at the close of Mr. Graham's course of lectures there last summer, is worthy of a place in your valuable Library of Health, it is at your service:

Ship Owner.—Well, Captain, what kind of sailors do you think Grahamites would make?

Ship Master.—Why, I do n't know: but since hearing Mr. Graham's lectures, I can look back and see many

interesting facts which greatly favor his views. You know we have a dish at sea, made of sea-bread pounded, scalded and swelled, and eaten with molasses :—this we call duff. Well, I remember that my men have often said to me, after partaking of this dish—Captain, we wish you would give us duff for dinner every day ; for we feel as well again as we do when we eat meat.

S. O.—It is almost an invariable fact, you know, Captain, that when our ships come in from a long voyage, the crews come home worn out and exhausted. Do you suppose this would be prevented in any measure by an abstinence from animal food ?

S. M.—I do n't know how it would be in all cases ; but since you have asked the question, I recollect that, some years ago, on my return from a voyage round Cape Horn—having been out eleven months, and in that time used salt meat pretty freely—I told my men we must quit eating salt meat, or we should all have the scurvy. The men said they could not live without meat. I told them they could and must, or be sick. So we struck off meat, and lived on sea-bread during the rest of our passage home ; or about three months' time.

S. O.—Well, and what was the result ?

S. M.—Why, I never came home with a crew in so fine a condition before in my life. They were fat as pigs, and strong as lions.

S. O.—Indeed !—that is an interesting fact ; and strongly goes to prove that a pure vegetable diet would be highly conducive to the health and comfort of our seamen ; and that thorough-going Grahamites would make the very best sailors in the world. Well, it is certainly a matter worthy of serious consideration ; for everything which can serve to meliorate the condition of sailors deserves our attention, not only on the score of interest, but of philanthropy.

S. M.—It would be very difficult, however, if not impossible, to banish animal food wholly from the diet of sailors. They are so accustomed to the use of it, that they really think they cannot live without it :—and few things set them to murmuring quicker, and stir up a more discontented and mutinous spirit, than retrenching their allowance of meat. How much better soever therefore a pure vegetable diet might be for them, the change would have to be brought about very slowly, and with great care. Still the experiment is worth trying.

EFFECTS OF REFINEMENT ON HEALTH.

[The bearing of the following article, from Dr. Gregory, of Edinburgh, on the subject of public health, is so obvious that we trust no apology is necessary for its insertion.]

ONE of the most certain consequences of a very extended commerce, and of what is called the most advanced and polished state of society, is an universal passion for riches, which corrupts every sentiment of taste, nature and virtue. This at length reduces human nature to the most unhappy state in which it can ever be beheld. The constitution both of body and mind becomes sickly and feeble, unable to sustain the common vicissitudes of life without sinking under them, and equally unable to enjoy its natural pleasures, because the sources of them are cut off or perverted. In this state, money becomes the universal idol to which every knee bows, to which every principle of virtue and religion yields, and to which the health and lives of the greater part of the species are every day sacrificed. So totally does this passion pervert the human heart, that it extinguishes or conquers the natural attach-

ment between the sexes, and in defiance of every sentiment of nature and sound policy, makes people look even upon their own children as an incumbrance and oppression.

Neither does money, in exchange for all this, procure happiness, or even pleasure, in the limited sense of the word ; it yields only food for a restless, anxious, insatiable vanity, and abandons men to dissipation, languor, disgust and misery. In this situation, patriotism is not only extinguished, but the very pretension to it is treated with ridicule. What are called public views, do not regard the encouragement of population, the promoting of virtue, or the security of liberty ; they regard only the enlargement of commerce and the extension of conquest.

When a nation arrives at this pitch of depravity, its duration as a free state must be very short, and can only be protracted, by the accidental circumstances of the neighboring nations *being equally corrupted*, or of different diseases in the state balancing and counteracting one another. But when once a free, an opulent and luxurious people lose their liberty, they become of all slaves the vilest and most miserable.

We will readily acknowledge, that in a very advanced and polished state of society, human nature appears in many respects to great advantage. The numerous wants which luxury creates, give exercise to the powers of invention in order to satisfy them. This encourages many of the elegant arts ; and in the progress of these, some natural principles of taste, which in more simple ages lay latent in the human mind, are awakened, and become proper and innocent sources of pleasure. The understanding likewise, when it begins to feel its own power, expands itself, and pushes its inquiries into nature with a success incredible to more ignorant nations. This state of society is equally favorable to the external appearance of manners, which it renders humane, gentle, and polite.

But it is also true that these improvements are often so perverted, that they bring no accession of happiness to mankind. In matters of taste, the great, the sublime, the pathetic, are first brought to yield to regularity and elegance ; and at length are sacrificed to the most childish passion for novelty, and the most extravagant caprice. The enlarged powers of understanding, instead of being applied to the useful arts of life, are dissipated upon trifles, or wasted upon impotent attempts to grasp at subjects above their reach ; and politeness of manners comes to be the cloak of dissimulation. Yet still these abuses seem in some measure to be but accidental.

We believe it possible to unite the peculiar advantages of these several stages, and to cultivate them in such a manner as to render human life more comfortable and happy. However impossible it may be to realize this idea in large societies of men, it surely is not impossible among individuals. A person without losing any one substantial pleasure that is to be found in the most advanced state of society, but on the contrary, in a greater capacity to relish them all, may enjoy perfect vigor of health and spirits ; he may have the most enlarged understanding, and apply it to the most useful purposes ; he may possess all the principles of genuine taste, and preserve them in their proper subordination ; he may possess delicacy of sentiment and sensibility of heart, without being a slave to false refinement or caprice. Simplicity may be united with elegance of manners ; a humane and gentle temper may be found consistent with the most steady and resolute spirit, and religion may be revered without bigotry or enthusiasm.

MISCELLANY.

OUR PERIODICALS.—It is a most melancholy fact, that advertisements are admitted into the columns of some of our newspapers, whose tendency cannot be otherwise than immoral. We believe that those who permit this, whether editors or proprietors of papers, destroy, by the practice, a thousand times more of human health and happiness than they have ever yet, for one moment, imagined. Would that the community would not permit the circulation of those papers, which are the medium of advertisements tending to the destruction of body and soul—which are not fit even for perusal in decent society. We have fallen upon strange times.

But alas! when the public sentiment is so poisoned as to permit such things! And still worse—alas, for the public sentiment of a city, which will allow a brazen-faced quackery to post in its most conspicuous places, in glaring letters, promises of cure for diseases which, for their loathsomeness, ought not to be named; and which, to cap the climax, proposes medicines which shall prevent the contraction of those diseases!

Dr. Channing, in a late sermon on Temperance, affirms that “the office of editor is one of solemn responsibility; and that the community should encourage the most gifted and virtuous men to assume it, by *liberally recompensing* their labor, and by according to them that freedom of thought and speech without which no mind puts forth all its vigor, and which the highest minds rank among their dearest rights and blessings.” He is unquestionably right; and nothing would do more towards producing a healthy state of the public mind and heart, than a reformation in this department.

DANGERS OF BEER DRINKING.—It is affirmed, on medical authority, that a confirmed London beer drinker can scarcely scratch his finger without the risk of his life, his body being

almost gangrenous. When a London drayman—a class of men who are, in general, models of health, strength and soundness—receives a serious injury, Sir Astley Cooper says, if he is a bad beer drinker, and you would give him the most distant chance of life, it is always necessary to amputate.

We believe in the correctness of this statement, with one exception—it is a little paradoxical. The London draymen, models of health and strength, and yet difficult to heal their wounds without amputation? Impossible—absolutely so. The truth is, that these beer drinkers, healthy as they may appear, are really *not* healthy. No person whose solids and fluids are in the state above mentioned, ought ever to be called any other than diseased: it is a contradiction in terms. If our blood and the rest of our fluids, together with all our solids, are in a state of perfect health and integrity, no mere scratch of the skin will ever make trouble. It will not even fester. It will heal as kindly as the wounds of the skin of a new born child, and more so. It will heal like the wounds in the skin of the savage, or the wild animal.

There would be little trouble, in general, with sores and wounds, if people would observe the great law of temperance in all things. But if they will disobey the laws of the human constitution, by eating too much food, or that which is unwholesome, or by drinking beer, cider, wine, tea, coffee, &c., or by taking drugs and medicines without necessity, they must expect to meet with trouble, in one form or another.

TEACHING ANATOMY TO THE INDIANS.—It is curious to find that the Indian Apostle, John Eliot, who, about two centuries ago, was laboring to civilize and christianize the natives in the vicinity of Boston, made the most unwearied efforts to give them a knowledge of anatomy and medicine. They had become dupes of the quackery of their powaws or sorcerers, who pretended to a mysterious power over them and over nature herself, and to be able to cure diseases by mystic spells and charms; and justly concluding that it was their ignorance of the structure and laws of the human body, which produced the mischief, he sought to remove it. Of the cause he judged

correctly; but not of the means of cure. Anatomy and physiology might have been useful; but they were not prepared for a knowledge of medicine, properly so called; neither are we, as a community, at the present day. Give us but the means of preventing disease, and we will leave to physicians the study and practice of medicine.

It is worthy of the profound consideration of all modern teachers of christianity, science and morals, whether men at the present day—even civilized men—can ever be made what they should be, without a knowledge of anatomy and physiology

THE WORK PROGRESSING.—We are constantly receiving catalogues of the officers, students, &c., of our literary institutions, embracing, as is customary, a brief account of the course of instruction pursued; and it is cheering to find, frequently, that Anatomy and Physiology are not excluded. Was this always so?—But we care not so much about that. It is sufficient for us to know that it *now* receives attention. Our only fear is that it will not be taught thoroughly. “A little learning” of this kind, especially if it sets people to watching over their stomachs and nerves at every moment, “is a dangerous thing.” What is taught should be taught correctly. “Drink deep” of principles, or taste not at all. It is not principles that are dangerous, but scattered and isolated facts, and short but usually fallacious experiments. Let us not be understood, as we have often repeated, to be opposed to facts and experience; but the world is full of what we call false facts and false experience. Our experience and facts, to be worth anything, should be submitted to the scrutiny of true science and sound common sense.

At a County Convention of teachers and others interested in the cause of education, held at the Court House in Troy, New York, Jan. 27, 1837, the following, among many other resolutions, was passed:

“Resolved, that the elements of natural science, including an outline of Anatomy and Physiology, should be made a part of popular education.”

"The House I live in" has been introduced into some of the schools in this state, as a juvenile text book in Anatomy and Physiology.

The editor of this work is giving a course of ten lectures on Practical Physiology, to the Lyceum in Holliston. The subject has gained for him a crowded audience, and secured very great attention.

HEALTHFUL LEGISLATION.—The legislature of Vermont, at its late session, passed two laws which we regard as highly conducive to the moral health of the community; and which, were it only for their rarity, deserve a place in a Journal of Health.

The first prohibits all circus riding, theatrical exhibitions, juggling and slight of hand, ventriloquism or magic arts, which are declared to be common nuisances, and offences against the state, and are made punishable by a fine not exceeding \$200 for each offence.

The second prohibits card playing for liquors or any other wager. The person who suffers it in his premises, is punishable by fine, not exceeding \$200, and the person who wins, by a fine equal to double the amount won, with costs of prosecution.

WAYS OF LIVING ON SMALL MEANS.—This little work, which we alluded to in our last number as in preparation, is not only now published, but has passed to a third edition, and has the prospect of a very wide circulation. It was written by the editor of this work. Light & Stearns, publishers.

LIBRARY OF HEALTH.

SOME OF THE CAUSES OF DISEASE.

IN our efforts to diffuse a little of the light which physiology sheds on the great subjects of physical education, self-management, and the prevention of disease, we are not unfrequently stared at as innovators, as bringing strange, unheard-of things to men's ears, and as being enthusiastic. Why, reader, it is not so. We teach very little for the authority of which we cannot point you to "chapter and verse," in our best works on physiology. But were we to do this, you would probably complain, next, of our waste of time and space in quoting learned authors.

We say, for example, that most people are diseased, in a greater or less degree, though they may even for many years be ignorant of it; and that this disease is produced by the errors of their early life. We appeal to practising physicians in our healthiest towns. They tell you that almost every one, by the time he has reached the age of forty—and indeed the far greater part who are younger—begins to complain of something which ails him. Still you do not seem satisfied with this, and go on doubting with regard to the truth of our statements.

But we might, if you would allow us, appeal to those who have written on the subject. Perhaps nobody who

knows anything of the matter will question the authority of Broussais. At page 568 of his Physiology, this learned physician and physiologist thus remarks :

“It is, in fact, during youth, that the greater number of men contract habits of inflammation, which make their whole life a tissue of disorders.”

He says *men*, indeed, but it is obvious, from the connection, that he uses the word in a general or large sense, meaning *mankind*. Observe that he says, “the greater number” of mankind—not a few merely. Observe, too, that it is not a *little* disease and decrepitude for the veriest *old age*, which we lay up, but a “tissue of disorders” for our “whole life.” Observe, lastly, that the work of laying up this tissue of disorders for life is done during the period of youth.

It is not to give pain that we announce to mankind the universality of physical disease and suffering, and attempt to fortify our statements by an appeal to facts and science. By no means. We would most gladly be spared the task of coming out monthly with so many unpleasant truths, and of “ringing so many changes” on the subject. But it must be done. The truth must be pressed home upon the minds of the “busy throng”—yes, and upon their hearts too, if we can reach them—and must be reiterated. There must be “line upon line, precept upon precept; here a little and there a little.”

Men must be made to feel that they are sick, before they will apply to the physician. This is as true in regard to diseases of the body, as of the soul. And they must be made to understand something of the nature of the disease, and the great variety of causes which induce it, ere they will make any considerable or hearty attempts to prevent it. In this view, we propose to extend our remarks a little farther, and add more of the thoughts of Broussais.

We have again and again insisted that error in regard to diet is the source of a small part only of the diseases which flesh is heir to. Yet there are two causes connected with eating, so universal that, were there no other operative sources of mischief in the world, these alone would account for the fact that nearly everybody, in civilized communities, is more or less sick.

1. It is a well established fact that people, almost without exception, at least in our own United States, eat *too much*. The process of stuffing is begun in our very infancy; and is continued, in general, through life. Yet this, if a fact, is a tremendous one. No person can eat too much, for any considerable length of time, without inducing disease, let his food be ever so plain. So says Broussais, as well as other physiologists; and so we know, from the very structure and character of the stomach, as a muscular organ, it must be.

2. Food which is too stimulating—and the use of such food, with us, is universal—must inevitably induce disease. True, if we are strong and vigorous, the “day of retribution” may linger, but it will finally come. On this subject, Broussais remarks:

“Strong and black meats, full of extractive matter and osmazome, high-seasoned dishes, and fermented liquors, have the double bad effect of supplying chyle too abundant and substantial, and of over-exercising the assimilating power of the stomach. While the man is yet young, and grows in height and thickness, he resists, (or appears to,) for a length of time, any excesses of this kind, especially if he is naturally robust;—often he even prides himself in the use of them, as the strength of his stomach is augmented, and seems daily to gain in digestive power, while his limbs seem more and more fitted for the most

violent exercises.* The consciousness of his strength inspires him with continual gaiety; everything to him is smiling, and the future offers only the most flattering images.†

“This joyous mood is nevertheless occasionally interrupted by inflammatory complaints, which are always of the highest degree of intensity. Gastro-enterites, pneumonias, cephalites, anginas, ophthalmias and acute rheumatisms, come on with violence under the influence of heat and cold, or of the passions, make rapid progress, and sometimes terminate in a few days in death. But as all the sympathies are active in youth, crises (terminations or turnings of diseases) by hemorrhagies, sweats

* The effect, here, is precisely the same with that of high living on stage horses, the result of which, in producing final disease and premature decay, is well known.—ED.

† Broussais is certainly right here. We have not only observed this in the world around us, hundreds of times, but we have made experiments of this kind on our own person. We are fully convinced that we can take opium, brandy, coffee, or high-seasoned meats, for six months or a year, in such quantity as to present to those around us, and even to ourselves, knew we nothing of physiology, every appearance of increasing health and vigor. We could even do one quarter more work, and do it better than before. But we should certainly be sowing the seeds of disease, to spring up, at a day more or less distant, according to our age, natural constitution, present vigor, &c. There is no possible escape.—How universal the infatuation on this subject!

Would, however, that none but adults were the sufferers! Would that the seeds of future pain and wo were sown only by the suicidal hand of the sufferer himself! But alas! infants, universally, or almost so, are over-fed and over-stimulated; and we glory in witnessing the effects—seeing them *thrive*, as we call it.

Every effort to enlarge, by high feeding or other means, a native breed of animals, is now known to be injurious to the race, as they become only the worse in form, the less hardy, and the more liable to disease. The over-stimulation of fattening them also produces disease; hence it is that stall-fed animals are diseased animals. How, then, can we rejoice at the sight of the full-fed overgrown human animal? Be assured herein is a great mistake.—ED

and phlegmonous collections often come to the relief of such persons, in spite of the most incendiary treatment, and we see them pass, in a few minutes, from appearances of the last agony to the most complete convalescence.

“The appetite is very good at the conclusion of these maladies; convalescents indulge it, and soon recover as vigorous health as that which they enjoyed before. This success encourages them. They are persuaded they owe their life solely to the energy derived from their rich food and fermented drinks. They indulge, once more, in their use; and many are happy enough to resist, frequently, such violent assaults. But there is a limit to everything;—to no organized being is it permitted to raise himself beyond the volume and strength of his species. This excess of hematosiſ (making or forming blood) must necessarily turn to the detriment of the principal organs; and these latter, after having resisted acute congestions, sink under chronic irritations.

“In fact, the age of consistence has arrived, the activity of the sympathies has diminished, the crises are not so easy; if fresh inflammations come on, they are not completely resolved, especially if they continue to be treated with stimuli; and there consequently remains irritation in the principal viscera. The impatience to regain their strength, the remembrance of the good effects they formerly derived from tonics and substantial food, induce convalescents to have recourse to them before irritation is entirely quieted. The stomach is then forced too soon into function; if it be healthy, it obeys these stimuli, and all nutrition turns to the profit of the inflammation that remained in the lungs, intestines, &c. If it be itself the seat of an unextinguishable phlogosis, (inflammation or swelling,) the stomach refuses to digest; it is over-excited, and the disease re-commences. But very often, though

diseased, it is not to such a degree as to be incapable of all assimilation; it still digests, but at the same time produces a feeling of suffering. The strength returns in an incomplete manner; a crowd of sympathies is evidenced during digestion, and the person becomes dyspeptic, hypochondriac, and neuropathic, (nervous.) The pristine vigor is not re-established; the health is lost, very often, for the whole life time; though fulness of habit and good complexion be yet preserved for a long period.

“Some individuals, still more fortunately constituted, are proof against the effects of the most substantial alimentation during the period of their youth. There are even some who pass through their virile age without suffering from this cause; but it is at the epoch of decline, when about fifty years of age, that disorders await them.*

“Hence, in the midst of the fullest health, when the muscles are in the most energetic state, when the freshness of their complexion, the warmth of their bodies, the firmness of their flesh, and the most wonderful endurance under extreme exertions, and most unusual excesses, seem to promise them a long and vigorous old age, these persons begin to feel a slight pain in the right hypochondriac region, (right side.) To this they pay little attention, because it usually vanishes by rest; but it soon becomes troublesome, and gives some uneasiness. Their complexion is sallow, their tongue foul, and they complain of a bitter clammy taste, and sometimes they have eructations. Their appetite is diminished, their digestion retarded; or even their hunger may be great, though

* Just as we have always told them; and just as they might have learned from Solomon, who well knew that though sentence against an evil work were not executed speedily, still it must be executed at some time or other.—ED.

digestion should be difficult. They suffer from constipation and headache, flushes in the face, and a sensation of fatigue and weight referred to the limbs. * * * They then have recourse to the advice of a physician.

"This latter, if an ontologist, pronounces the words *gastric oppression, bilious turgescence, engorgement of the liver*; and he prescribes an emetic and a purge. Then one of two things takes place; either the copious evacuations produced by the medicine restore, for a time, the equilibrium, or the irritation is exasperated; and in this case, it sometimes passes into the acute state; and these persons have, for the first time, a pretended *essential* fever; or at least it remains in a chronic state, but with a degree of intensity greater than before. Recourse is now had to the evacuating method. If the patients resume their customary food before the entire cessation of their complaints, the consequence is, that they are never dissipated, and they are in precisely the same state with those of whom we have already spoken. The only difference consists in their arriving at it later, because they were more vigorous."

Broussais then goes on to explain the condition of the internal organs of the body which is produced; but here, for want of the necessary knowledge of physiological terms in our readers, we must leave him. We fear, indeed, that we have gone too far already, but thus much of this excellent writer's remarks seemed indispensable to our purpose. We hope they will not be merely read, but also studied. For, let it be remembered, all the long train of evils which has been described, may be the result of an abuse of some of the most nutritive aliments in the world; or in other words, the mere result of what is usually termed good living—strong meat, high-seasoned vegetables, and wine, cider or beer.

Let us review, for a moment, this tremendous disclosure of Broussais. We call it a disclosure, because the facts are certainly hidden from the mass of mankind; and they are ready to deem the person mad who promulges them. We say let us review, or rather recapitulate.

The youth who lives on what is commonly called "good" food and drink, appears to thrive, and rapidly to acquire mental and bodily vigor. He is active, cheerful and happy; and there seems to be scarcely any limit to his powers of digestion. But he frequently gets sick; and when he does so, his disease is always violent, and often fatal. Many, however, live through it, in spite of both the disease and powerful and poisonous medicine.

Those who do, congratulate themselves on their excellent constitution, as what saved them; and think they owe their good constitution to their free living. So they return, at once, to their former habits, and, for a while, seem to go on better than ever. Some even flatter themselves that their constitutions are improved by their sickness.* But chronic affections soon come on, and most of them, if not all, live out their days amid suffering. Some last, it is true, to old age; but generally they do not. And those who do, live to very little purpose.

Yet there is a small number, in the whole, who go on with apparent impunity, and appear to be fresh, healthy and vigorous, to about fifty years of age. Here they are suddenly taken down, and a terrible train of hypochondriac symptoms awaits them, such as render their lives short, and while they last, very miserable.

And yet of all these various classes of full feeders, hardly an individual can be found who can be made

* This strange conclusion is very common. Yet never was there propagated a notion wider from the truth. The sudden accumulation of flesh and strength, immediately after a fit of sickness, is a very ill omen.

to believe, for one moment, that his eating and drinking have had anything to do in producing his diseases. The latter class spoken of—those who seem to be well till fifty—even plead their own good health in proof of the correctness and healthfulness of their mode of living! So strangely are men infatuated! So enslaved are we by appetite, and blinded by ignorance! When will Physiology, like an angel of light, shed her bright beams on this dark, sinning and suffering world!

ABUSE OF CALOMEL.

THE too frequent use of any active medicine, especially in early life, tends to produce ultimate disease. According to Dr. Sweetser, in his work on Consumption, it is particularly apt to generate, strengthen or excite phthisis or consumption. The following remarks of this interesting writer, though abounding in medical terms, will, we think, be intelligible to our readers, if we premise that tubercles are small knobs or tumors found in animal bodies, and especially in the human lungs:

“The free employment of calomel during childhood, or repeated salivations at any age, have been often ranked among the causes of consumption. That mercury, if used to excess—like anything else tending to injure the general health—may act in the predisposed as an exciting cause of tubercles, hardly admits of a question. And furthermore, if such practice is persisted in during early life, it may actually generate that condition of the system which predisposes it to tuberculous affections. A pale, sallow, and often semi-transparent complexion, accompanied with cough and other indications of a cachetic state

of the constitution, will not unfrequently be observed to follow the long continued influence of mercury on the system. I have often witnessed such peculiar manifestations of injured health, in the children of those *gifted mothers* who are in the habit of administering calomel for almost every trifling ailment which they exhibit *—thus sapping the energies of their constitutions, creating often the very diseases they think to cure, and laying the foundation for infirmity, suffering, and premature decay.

“In children of pale, delicate complexions, and scrofulous constitutions, mercury should be employed, even by the physician, with the utmost caution, and only in cases of urgent necessity. But if the mother of such frail offspring keeps calomel among her family medicines, and, looking upon it as a kind of panacea, deals it out on her own mistaken judgment, we can only commend them to the mercy of Heaven.

“In the year 1810, a large quantity of quicksilver was taken from the wreck of a Spanish vessel, on board the English ship *Triumph*, of seventy-four guns, and the boxes principally stowed in the bread-room. Many of the bladders in which it was confined—owing to the heat of the weather, and to having been wetted during their removal—soon rotted, and several tons of the mercury were diffused through the ship, mixing with the bread,

* There are also some mothers and sisters who go to the other extreme, and refuse to administer calomel, even when ordered by their family physician. We have known them throw it into the fire, even when the life of the sick patient was suspended, as it were, upon a hair! And yet these very individuals would not hesitate to buy, and take, and administer to others, various quack medicines, which, for anything they could know, might contain the very poison they so much detested. Some of the famous worm lozenges, for sale in our shops, are said, by the writers on *materia medica*, to have calomel for their basis. And yet many a mother, who would not for the world give her child a dose of calomel, will not scruple to dose him plentifully with these lozenges.

and more or less with the other provisions. The consequence was, that very many of the officers and crew experienced severe salivations, and other deleterious effects, from the mercury that was taken into their systems—two dying from its influence; and that nearly all the live stock, as well as cats, mice, a dog, and even a canary bird, died. But how did it affect the lungs? The account informs us that the mercury was very deleterious to those having any tendency to pulmonic affections; that three men, who had previously manifested no indisposition, died of pulmonary consumption; and that one man, who had before suffered from lung fever, but was entirely cured, and another, who had no pulmonic complaint before, were left behind at Gibraltar, with confirmed phthisis.”

INFLUENCE OF HOPE.

“HOPE,” says Dr. Cogan, “is so pleasing and so invigorating an affection, that it is emphatically called the *balm of life*.” A similar importance is also assigned to this affection by the popular saying, that “the heart would break,” were it not for its salutary influence; and by Solomon, who assures us that “hope deferred maketh the heart sick.”

Hope invigorates both mind and body. In a state of health, it preserves that health; in a state of disease, it often does more towards effecting a cure than all the medicine which the most skilful physician can apply. It has been the means of bringing back multitudes from the very borders of the grave, to the enjoyment of their friends, and of life and health; and the want of it has also been the means of sending hundreds and thousands

out of the world prematurely. Hence the importance of a cheerful physician—one in whom hope predominates, and who has the power of inspiring his patients with the same feeling.

But we waive for the present the influence of hope in disease, to speak more particularly of its influence in a tolerable state of health. In the moderate and reasonable exercise of this affection, it communicates a pleasing sensation to the region of the heart, and promotes a free circulation of the blood in the arteries and veins. It causes the pulse to beat somewhat slower, but at the same time, renders it softer and fuller. If there is irregular action, it tends to make it regular; if the person is subject to anything like palpitation of the heart, it greatly diminishes it.

To the lungs it gives a free and easy movement. He who hopes cheerfully has no difficult or labored breathing, nor any consciousness of oppression or stricture. His chest, fully expanded, causes the dark, half-spoiled blood which is sent to it, to circulate freely through its tissue, to be fully renewed and re-invigorated.

To the brain and nervous system, hope imparts an influence which is better felt than described. Free from any sensation of depression, as well as from everything like violent emotion or agitation, the mind can act with a freedom unfelt in other circumstances. We can think, in one word, without any *pain* in thinking.

To the digestive system, the influence of hope is not less salutary. Food is sought with a keen appetite, eaten with a high relish, and digested with the utmost ease, and in the best possible manner. The saliva and the gastric juice are not only afforded in the most appropriate quantity, but in the best condition.

As the action of the heart and arteries is regular and placid, and neither too rapid nor too indolent, and the

nervous system always in a good state, when we are under the influence of hope, so the perspiration of the skin, on which health so much depends, is also in a good state, being neither too little nor in excess. The secretions and excretions are also all properly performed.

In a word, there is no function of the body on which hope does not produce a most salutary effect. In infancy, in youth, in maturity and in age—by night and by day—at home and abroad—in sickness and in health, it is in the highest and fullest sense the BALM OF LIFE.

While therefore we insist—as we always do and must—on the importance of exercise, temperature, air, food, drink, repose, &c., as agents of human health, we cannot overlook the influence, in this respect, of hope. He who would make the most of this little life, should invite and cultivate it. Better sell all that we have, and buy it, and become poor in almost everything else—if necessary—than to be without it. It is the poor man's solace, the rich man's joy ; the common comforter of both, and of all mankind.

But whence shall this universal panacea be expected? Will it come at our bidding? Will it come without effort? Is it afforded without money and without price, like air and water ; or is it, like the diamond, to be far fetched and dear bought ?

It is not our present purpose to write an essay in defence of christianity, as a means of health ; though such a work seems to us greatly needed. The hope which this form of religion inspires, and the salutary influence which it produces on human health and happiness, has never, that we are aware of, been adduced as a proof of its divine origin. But does it not afford such proof?

It is true that false religion inspires with hope ; but the hope which it holds out is of a very different character from that which is inspired by christianity. It is less

equable—more elevated or more depressed. Besides, everything which inspires hope in a false religion is unquestionably borrowed from the true. It is not strange that the moon should afford light, and that this light should be most welcome, too, to many a traveller, notwithstanding the fact that it is but a reflection of that of the sun.

The hope in the future which christianity affords, when pure and unmixed, is, to say the least, one of the best means of preserving health and promoting longevity. The hope of a comfortable old age always places the "evil day" farther off, by several years, than it would otherwise be placed. What then must be the effect of a steady, cheerful, reasonable, well-founded expectation of everlasting life and unending enjoyment beyond the grave?

Banish the hopes which christianity affords—were it possible to do so—from the world in which we live, and how soon would the present state of things be changed for the worse? Is it too much to believe that five centuries would not pass, before the amount of positive disease in christian countries—to say nothing of other evils—would be doubled?

On whom fall, in greatest measure, the ills of life, especially sickness? Is it not on the poor, as a class? How would they endure those ills, without the hope of better things, in the future? But as they seldom look for much improvement of their condition in this life, what would follow if their hopes of greater happiness after this life is over were destroyed?

We know not but these remarks are so trite as to be uninteresting. Truth, however, like air, is not less valuable because more common. It does seem to us a point established beyond debate, and susceptible of demonstration, that the measure of health and longevity in any community is in exact proportion—other things being

equal—to the prevalence of a genuine and rational hope of everlasting happiness.

A few words more in regard to the influence of hope in controlling the issue of disease. An interesting medical writer says, "it is peculiarly beneficial in disorders which proceed from fear, sorrow, and every species of anxiety, or which occasion a great prostration of strength, and dejection of spirits. In intermittent and pestilential fevers, and in various chronic complaints, the most efficacious remedies have proved inert, if administered to persons destitute of hope; while an unmeaning farrago, which could hardly be deemed innocent, taken with confidence of success, has exceeded, in its efficacy, the utmost efforts of the most skilful practitioner."

The affection of which this writer speaks, near the close of the paragraph we have quoted, is one which here rises into *confidence*, or *faith*, rather than hope,—on the influence of which we propose to write another article. In other respects, his views are accordant with the observation of every judicious medical practitioner.

Could we lay open this whole subject (we mean, the influence of hope) to our readers—could we show them how much the medical efficacy of the nostrums and specifics which are advertised at almost every corner, and in nearly every newspaper, is owing to the hope that is inspired in them—it would doubtless astonish them beyond measure. There is nothing truly valuable to mankind, so far as we know, but what may be converted into a source of abundant mischief. Thus it is, even with hope. Valuable as this affection is, in general, it is that to which quackery makes the strongest appeal, and through which she destroys, as has elsewhere been repeatedly said, by ourselves and others, more human life than famine, pestilence or the sword.

CATCHING COLD.

"WHY, my dear sir, how hoarse you are ! where did you catch such a cold ?"

The poor man, enveloped from head to foot with fur, surtout, wrapper, cloak and India rubbers, replied—" Oh, I caught it night before last. The bells rang for fire, and I stepped to the door without cap, cloak or boots, and in a moment I felt a chill strike through me."

"How imprudent !"

"Imprudent ? why, I've done the same thing a hundred times before, and it never hurt me. And besides, I did all I could to prevent the bad effects of the exposure. I ate heartily of molasses candy, drank as much stewed *quaker* * as I could force down, and went to bed and took a sweat. But to no purpose ; and now I expect that this cold will hang on until spring."

Unhappy man ! undoubtedly it will ; or perhaps it will hurry him to an untimely grave.

Let us linger a moment by the couch of that interesting girl, whose beaming eye and rosy cheek would indicate health, did not the vapid breath and wasted form tell too truly of the mocker, consumption. Let us ask her of the origin of her illness.

"Oh, sir, I was always well, very well. I was one day taking a long walk, when a shower suddenly came up, and I wet my feet—only damped them a little. I had

* I know of no other term to designate this mess. This, I believe, is a Rhode Islandism ; and for fear it may not be understood, I will give a recipe for making the article. To half a pint of molasses add one gill of vinegar, of pepper and mustard a teaspoonful each, a lump of butter of the size of a pullet's egg, (some "hot drops," if you have them, would improve it,) boil the whole fifteen minutes, and take it as hot as possible.

done it repeatedly, before, without suffering at all, and therefore thought nothing of it at the time. After the shower we spent the lovely hour of twilight in singing songs on the bank of the river. From that night I have not known a well hour."

The man who caught the cold, (or rather, according to his own views, whom the cold caught,) at the alarm of fire, never once thinks that the fact which he states, that the exposure which made him sick at one time produced no harm at another, proves conclusively that at the latter time he was predisposed to disease; that there was a great difference in his physiological condition at the different times; and that this difference was owing mainly if not entirely to his voluntary habits. He never thinks of his luxurious dinners, his 9 o'clock suppers, his cigars, his ale, or his wines; he never thinks that even his blind attempts at prevention, his outraging his stomach with boiling hot molasses and vinegar, may have contributed to aggravate the disease; no, all these, and a thousand other practices and habits which have been imperceptibly but surely preparing him for disease, are overlooked; and the whole mischief is charged upon the momentary imprudence of stepping into the pure air of heaven, unmuffled and unshod!

The victim of consumption has never inquired how the robust daughter of Erin, or the hardy Indian squaw, will endure, without injury, a hundred times what she endured at the price of her life. "Oh, their constitutions are different!" Who made them to differ? God "made of one blood all" men; whence then the difference? We answer, from the customs of society and the habits of the individual. Let us not be misunderstood. We do not affirm that this lady *could* ever endure what the vigorous Irish women can endure; but we do affirm that the whole difference is owing, partly, perhaps, to the

habits of her ancestors, more to the treatment she received from her parents, but mainly to her own voluntary habits; not to nature. Can it be believed that it was necessary, in the nature of things, that she should take that cold which should result in her death? Has our kind Father in heaven suspended human life upon so brittle a thread? Has he made it necessary that we should walk on our feet, that the rains of heaven should fall to refresh the earth, and furnish drink for plants, for beast and for man, and yet we cannot put these feet upon this same wet ground without catching our deaths? Has he curtained forth the beautiful heavens over our heads to distil disease and death upon the loveliest portion of his creation? Has he carpeted the green earth beneath our feet, lighted up so gloriously "the bridal chamber of the setting sun," spangled the heavens with night's splendid host, and filled all creation, air, earth and sea, with delighted life? and when man, with the full yearnings of a desire which his Maker implanted in him, goes forth to join the general joy, must he find that all these but lure him to destruction? Oh, let every principle of philosophy and every sentiment of piety forbid the dishonoring thought.

And yet this loved one, around whom the affections of the lover, the husband, the child, are just entwining themselves, who was formed to bless the world with a long life, goes thus in the spring of her bright existence to her "long home," and "the mourners go about the streets," attributing her early death to that hour of girlish play. Now we do not contend that that exposure was not the immediate exciting cause of the disease, but we contend that the true causes lay farther back. Must the whole evil be charged to the evening walk, and nothing to a long course of bad habits? Nothing to the garter, destroying the circulation in the lower extremities, and to the tight and thin stocking, and the thinner and tighter shoe—all

leaving the feet especially liable to introduce disease? Nothing to the lacing which was commenced in the cradle, and has been gradually increased until the body has been compressed into an hour-glass figure, and the poor lungs and stomach have been compelled to labor in one half the space which nature designed they should have? Nothing to the habit of spending whole days and weeks without one hour's vigorous exercise in the pure air? Nothing to the unnatural restraints of a fashionable boarding school? Nothing to balls, theatres and cotillons, with their impure atmospheres, their excessive fatigue, their sudden transitions from heat to cold, their sleepless nights, and unseasonable meals of cake and wine, ices, confectionary, &c.? Nothing to the daily, almost hourly dosing from infancy with hot coffee, tea, spices, and perhaps chalk, magnesia, slate pencils, &c. &c.? No! no! we never blame any or all of these; but—she took cold!

Strange as it seems, it is true that we attribute our diseases to anything, everything, or nothing, sooner than to their true causes. We blame everything but our flesh-pots and our grease-pots, our coffee-pots and our tea-pots, —everything but our own dear habits. We seem to think that at particular seasons, some malignant demons brood over our dwellings; and the moment we step out, they seize us, and we sink, the helpless victims of their malice, until their “tender mercies” release us.

The season for “colds” is now arrived. Many a graceful form, now treading in queenly pride the halls of fashion, will in a short time become the prey of fatal consumption. Many a laughing beauty, who now, night after night, in delirious excitement, threads the mazy dance, will soon be called to “walk through the dark valley of the shadow of death.” Many an eye, now flashing with delight, shall shortly be lighted up with the unearthly brightness of disease, and, before another au-

tumn's loveliness shall greet it, shall be forever dimmed. Our loveliest ones shall be taken, and is there no help? Oh, turn not thoughtlessly away from this subject, parent, lover, husband, for it is for *your life*; and one who knows too well the bitterness of loss and loneliness, would press upon you this timely caution. Disregard not the oft repeated warnings of our intelligent physicians, and the dictates of an enlightened physiology. Look well to the responsibility put upon you, in relation to those whom you love, by a Providence who *works by means*.

When shall we be willing to be undeceived upon this subject? When will we cease to "charge God foolishly?" When will it be believed that "God made man upright, but that *he* has sought out many inventions?" When will the perversions of habit cease to be mistaken for the laws of nature? When shall our sufferings be viewed in their true light, as the inevitable consequences of transgression? When shall we cease from the delusion, that our dearest interests are at the mercy of blind chance, of reckless fate, or of a revengeful Deity? Oh, when shall man be restored to the purity and the blessedness of that period, when "the morning stars sang together, and all the sons of God shouted for joy?"

CAVE.

HEALTH OF FARMERS.

DR. ALCOTT:—In looking over the May number of the *Moral Reformer*, Vol. 2, my eye caught your article on the health of farmers, upon which, hoping you will take it kindly, I should like to make a few remarks.

It appears to me, then, that the facts quoted from Dr. Woodward's Report on the Insane Hospital, may be made

to prove the very thing which you have employed them to disprove.

I have heard it asserted, I think, by persons of observation and judgment, that the farmers in our country compose seven eighths of the population; and to call them at least three fourths will certainly, therefore, be no exaggeration. Now were they equally exposed to insanity with other classes of society, there should be, in a promiscuous collection of 250 insane persons, at that rate, at least 187 farmers; while the report referred to gives but 52; or even including the 57 common laborers, only 109—little more than half their proportion, according to the above estimates. The proportion of one clergyman or one lawyer in 250 is a very unequal one; for there can hardly be supposed to be more than one of either of these professions to 1000 inhabitants; yet the report gives them four times their due average of insane, viz. one in 250.

It may be further remarked, however, in favor of the class of farmers, admitting that common laborers should be classed with them, as above, that the greater proportion, by far, in the community, are the farmers, while yet the greatest absolute number of insane is that of the laborers.

I do not deny, still, that farmers and laborers may be far from being the healthy class they are supposed to be; but in so far as the statements of the report give a fair exhibition of the actual distribution of the insane among the classes of society, it shows evidently, to me, that they are much less liable to insanity than others; and this, I believe, is the opinion generally entertained on this subject, as well as that literary men are, in fact, *more* liable to it.

REPLY.—We thank C. for the candor of his remarks. But we beg him to recollect that it was no part of our original intention to show, in the article to which he refers, that farmers were more subject to *mania* than other classes of men. Our article was headed "*Health of Farmers*," not *Mania of Farmers*. We only took the facts of Dr. Woodward's Report, to show that farmers, as a body, though concerned in a healthy employment, were nevertheless so much addicted to disobeying the laws of God in the human constitution, as to render them far from being very healthy; in doing which, we made comparisons from the report—we confess, rather carelessly—in which we accidentally left the impression on some minds which, it seems, was left on that of our correspondent.

But after all, our incidental mistake, even in comparing, was not so great as our correspondent supposes. He thinks that the farmers constitute at least three fourths of the community. Suppose they do; are they fairly represented in the Insane Hospital? Is it not a known truth, that of all men, farmers are most prejudiced against such institutions, and therefore least likely to avail themselves of their benefits? Besides, are they not more apt than most other classes of society, to regard themselves as too poor to do anything for their insane? Our own observation, which has not been very limited, would lead us to answer these questions in the affirmative.

But again: according to the census of the United States, only about two fifths of the whole male population, (children included,) are, after all, actually engaged in agriculture; whereas our correspondent estimated it at three fourths. Now the Insane Hospital receives persons of all ages, for anything we know to the contrary. There certainly are persons in it, at the present time, of every age from fifteen to seventy and upwards.

The fair conclusion is, therefore, that though these tables, of themselves, do not prove that a greater proportion of farmers than of literary men and others, become maniacs, they *do* show that the farmers, as a class, are very far from being as exempt even from mania, as has been supposed ; while the whole tenor of the article goes, so far as its views are correct, to show that, if not less healthy in general than other people, they are not as much more so as they ought to be, when we consider the healthy nature of their employment.

HOW TO MAKE PALE FACES.

A LADY of our acquaintance once observed that, while young, she was in the habit of taking, daily, or every other day, a teaspoonful of cream of tartar, to prevent becoming "fleshy," and also to give her complexion a white or blanched appearance. We have heard similar statements from other females ; though they do not all use cream of tartar for the purpose.

Now if ladies or gentlemen really wish to blanch or whiten their complexions, we can give them—from Dr. Dunglison—such information on the subject as will enable them to do it on principle, and not blindly and unscientifically.

"Light," says he, "is a healthful stimulant to the skin. Plants deprived of light become white, blanched, or *etiolated*—as it has been termed of late—and they require at the same time, an excess of aqueous and saccharine particles. This is shown in the common practice of blanching celery. Capt. Parry found that the cress he raised during the polar winter was devoid of its usual

color; and common plants which have vegetated in mines, or in excavations deprived of the solar light, have been so changed as to be scarcely recognizable.

"This kind of etiolation is observed also in man, especially in the case of those who pass their lives in dark places, as in mines. The inhabitants of a crowded city may in this way be distinguished from those of the country. When a gardener, says Dr. Johnson, wishes to etiolate, that is, to blanch, soften, and render juicy a vegetable, as lettuce, celery, &c., he binds the leaves together, so that the light may have as little access as possible to their surfaces.

"In like manner, if we wish to blanch men and women, we have only to congregate them in cities, where they are pretty securely kept out of the sun, and where they become as white, tender and watery as the finest celery. For the more exquisite specimens of this etiolation, we must survey the inhabitants of mines, dungeons, and other subterraneous abodes; and for complete contrasts to these, we have only to examine the complexions of stage coachmen, shepherds, and the sailor on the high and giddy mast."

The experiments of Edwards, as mentioned in Dunglison's Physiology, exhibit that light is necessary for the full development of animals; and it is probable that its privation may give occasion, with other causes, to the deviations in form observed in the children of confined dark situations. This applies especially to children in large manufacturing establishments, who are proverbially misshapen and unhealthy.

How striking is the contrast between the pale deformed being, brought up in this manner, and the ruddy native of country situations, who is accustomed to spend the greater part of his time in the open air, and to take

adequate exercise ; and how rare is it for us to meet with deformities under the latter circumstances !

“Privation of light disposes to rest and inactivity ; hence the necessity of keeping animals we are desirous of fattening, excluded from its stimulation ;—quietness, and the absence of all excitement preventing the loss by exhalation, which would otherwise take place, and disposing to obesity. To completely exclude the light in these cases, the ancients not only kept their fowls in dark places, but barbarously stitched up their eyes !”

We should hardly be willing to enjoin it on our readers—male or female—to stitch up their eyes in order to acquire whiteness ; but if they are really determined to be white, we would recommend it to them to go into the city, or into some mine—which is about the same thing—and there spend a few years of their lives. To hope to render the bonnet, and the gloves, and the umbrella and the covered carriage of our country a substitute for those more effectual means of etiolation, is like using a taper at midday when we might—if we would—just as well have the full benefit of sunlight.

BOOKS ON ANATOMY AND PHYSIOLOGY.

To the Editor of the Library of Health :

BEING anxious to study Anatomy, for the purpose of knowing the structure and nature of the human body, that I may be better able to avoid those habits which are injurious, and adopt those which are indispensable to health, I wish to inquire, through your instructive publication, what course of study or reading you would recommend a young man to pursue, who expects to be engaged

in mercantile pursuits, and therefore will not have time to acquire a thorough knowledge of the science.

Any suggestions you may see fit to offer will be gratefully received.

A SUBSCRIBER.

Andover, Feb. 11, 1837.

REPLY.—This, or a similar question, has been so often asked, that we have at length resolved to answer it, as well as we can. We have deferred a reply only on account of its difficulty.

The truth is, that books, to the mass of mankind, must, for some time to come, be the chief, if not the only means of instruction, on this subject. But here comes the difficulty: we have no books suitable for this purpose. That we have several works on Anatomy and Physiology, which are tolerably well adapted to the wants of him who is studying these subjects profoundly, with a view to the practice of medicine, surgery, &c., may be true; but we have none for popular reading, which come up to the wants of the times.

Were we compelled, however, to recommend something, we should say to adults, and to young men who are in a course of liberal education, study, first, Combe on the Constitution of Man. Reject, if you choose, his Phrenology, for that is not by any means necessary to the right understanding of most of his remarks and arguments; but study the rest with great care. At the same time, read carefully, if you have not already done it, Paley's Natural Theology. Then it may be well to read some portions of Lawrence's Lectures on the Natural History of Man. After this may come in the more scientific works of Dr. Oliver and Dr. Dunglison.

We do not feel entire confidence in this course; but it is the best we can advise, at the present time, and in the present dearth of books on these subjects. If further re-

flection should induce us to recommend a course somewhat different, we shall have no hesitancy in saying so. It may not be improper, however, to say in this place, that for children and youth, we should like, as the first book on Physiology, "The House I live in,"—not as being a complete work, but only as an introduction to something more elaborate.

PUTRESCENT FOOD.

MR. EDITOR :—I am aware that you do not countenance the use of animal food ; but as it is used by many, cooked in various ways, at different ages from the slaughter, I beg leave to make some inquiries.

I once knew a gentleman who kept his meat till it nearly began to putrefy, for the purpose of making it tender : and many a time I have known it to fall from its hanging place, not being able to hold its weight. He would then have it very rarely cooked, but little more than warmed through, and use with it an enormous quantity of condiments. This gentleman, I would state, was greatly troubled with the dyspepsia ; but to what it can be attributed, I leave for you to decide.

Now the inquiries I would make are these :—When is animal food the most salutary, eaten directly from the slaughter, or after being kept as above stated ? Should it be perfectly or rarely cooked ?

INQUIRER.

REPLY.—Here are two questions ; and the answer must be brief, to both.

Animal food cannot be as wholesome, after being long kept, as it is soon after the animal is slaughtered, let the circumstances be as they may. If it is preserved by salt, smoke, &c., the means used to preserve it, at the same

time render it not only difficult of digestion, but also much more heating. The tenderness which meat acquires by long keeping, is at least an approach to putrefaction; and putrid meat is by no means desirable in point of wholesomeness.

All animal food should be rarely cooked; and the more rare, other things being equal, the better. We say other things being equal, because of two things alike in point of natural excellence, that would be best which was best relished. It is very easy, however, to bring ourselves to relish flesh, eggs, &c., but rarely cooked; and there are few who do not soon come to prefer them so.

EATING LOCUSTS.

MANY people express disgust at the custom of eating locusts, which prevails in the east. But has it never occurred to these same persons, that people are often accustomed to practices which, were they not trained to them, would be equally disgusting? We were led to these remarks, by the following passage from Niebuhr, the traveller.

“It is no more inconceivable to Europeans that the Arabs should eat locusts with a relish, than it is incredible to those Arabs who have had no intercourse with christians, that the latter should regard oysters, lobsters, &c. as delicacies. Yet one is just as certain as the other.”

And both, it might have been added, would be equally ridiculous, were it not that the Arabs seem driven to eat locusts by the iron hand of necessity, while our resort to the practice of eating animals whole is usually needless.

MISCELLANY.

AMERICAN PHYSIOLOGICAL SOCIETY.—An association under this name has been recently formed in this city. Its object, as expressed in the second Article of the Constitution, is the acquisition and diffusion of a knowledge of the laws of life, and of the means of promoting human health and longevity. About one hundred and sixty names are affixed to the Constitution; but we learn that since the printing of that document, the number has considerably increased.

The members of this association propose to study in every possible way, the Science of Human Life, or Physiology. This is to be done by an attendance on Lectures, by procuring a full and complete Library of the most valuable works in the departments of Health and Physiology, in this country and in Great Britain, and by the observation of nature and of facts. They propose to diffuse the knowledge thus acquired by reports, verbal or written, at their meetings, which are to be monthly, by the publication of books, tracts, or periodicals, and especially by an annual Report, published by the Council of the Society. They also hope to see numerous auxiliaries springing up in various parts of the country.

The first monthly meeting was held at the Amory Hall, in Boston, on the evening of the 7th of March; and an Address was given by the President of the Society. Mr. David Campbell, is the Corresponding Secretary.

AGAINST QUACKERY.—The following is an extract from the "Summary Explanation" of the objects of the American Physiological Society:

"It is not our intention to interfere, at all—in our efforts—with the duties, or encroach upon the province of the physician; nay, we even hope to aid him greatly in the discharge of his weighty trust. Too long have our race been sufferers—and that, too, in no stinted degree—from the evils of quackery,

in her many-headed forms. Too often have the prescriptions of judicious physicians been made in vain. But why all this? Simply, or at least chiefly, because the community in general, and nurses in particular, are almost ignorant of the science and laws of human life. In part these, and you not only directly prevent disease, and destroy the very ignorance in which quackery loves to revel, but you raise up, at the same time, a generation better prepared to nurse the sick, whenever such services are demanded. In this, and in a thousand other ways, we second, instead of discouraging and defeating the best efforts of the regular bred physician."

TEMPERANCE BOARDING HOUSE.—We are truly glad to find that Mr. David Campbell, 22 Brattle Street, in this city, has for some time sustained a Temperance House on a plan which approximates to the simplicity of truth and nature. Justice to Mr. C., who is laboring to do all the public sentiment among his boarders will permit, demanded that we should have stated this fact long ago; but it has been inadvertently omitted. But "better late than never."

We say that Mr. C. appears to be doing all the public sentiment among his boarders will permit. The truth is, that mankind are never truly enlightened at once, and not a few of those who profess to have become converts to the doctrine of "temperance in all things," are very far from being truly so. Multitudes seem to think that if they abstain from meat and from all drinks but water, they have a full license to revel in other things, nearly if not quite as injurious. Thus some will not eat flesh, or fish, or even eggs, or milk, for the world; but will eat their bread smoking hot, and full of butter; or their fruits or puddings full of wine, or cream, or something worse; or their potatoes swimming in gravy or covered with pepper, mustard, &c.; and will complain if these are not furnished for the table. Now these are some of the troubles which the rational keeper of a Temperance Boarding House has to encounter; evils which Mr. C. cannot at once escape, but which his good sense and general discretion will enable him, we hope, ere long to surmount.

NATIONAL TEMPERANCE PAPER.—In place of the American Temperance Intelligencer, published in Albany, we now have the Journal of the American Temperance Union, published at Philadelphia. It is a pamphlet of sixteen quarto pages. Its columns are to be "open to all communications from gentlemen of science, physicians, chemists, physiologists, professors in our universities, divines," &c.; and valuable communications are to be rewarded. We wish success to the enterprise. We hope the "Journal" will extend a salutary influence to every corner of the Union.

THE WINE QUESTION.—We have seen a circular containing the correspondence between Mr. E. C. Delavan, and the Rev. Dr. Sprague, of Albany, on the use of wine at the sacrament of the Lord's Supper. Mr. Delavan has been regarded by many as hostile to the use of wine, even for sacred purposes, in any of its forms. The publication of this correspondence sets the matter right, we suppose. Mr. D. is only opposed to its use for common purposes, and to the use of that which is bad, even for sacred purposes, whenever the pure "fruit of the vine" can be obtained.

HEALTH OF SEAMEN.—There are few benevolent associations of modern days whose efforts, so far as judiciously conducted, do not tell upon the health of the community in some form or other. Such, in an eminent degree, are Temperance Societies, Moral Reform Societies, Total Abstinence Societies, &c. Such, too, are all associations for intellectual improvement. For it ought to be most distinctly known, that intellectual cultivation, to a reasonable extent, is always favorable to health.

We have been led to these remarks by the receipt of the fourth annual report of the "Seaman's Aid Society" of the city of Boston. The friends of this society most undoubtedly suppose that they are promoting—among other objects—the health of seamen and their families by their efforts. We think so, too. We rejoice to find the society prosperous; and hope they will not remit their exertions till all seamen that

come to the port of Boston, come in as respectable a manner, and are as respectable—and withal as healthy—as men of any other occupation or profession.

LECTURE ON INTEMPERANCE.—Rev. Dr. Channing has recently given a lecture in this city and some of the adjoining towns, on Intemperance. We were not a little surprised to find the Doctor advancing, in this lecture—so far as he goes—precisely the same sentiments which we have been long laboring to enforce. Of course we regret the necessity of paining the public ear with our complaints, but since the complaints must in our view be made, we are glad to see individuals of talent enlisted in the same cause.

GRAHAM'S LECTURE TO YOUNG MEN.—The second edition of this work is just published by Light & Stearns, of this city. Of its merits, there will doubtless be various opinions, especially among those who have not reflected long on the subject. Our own opinion has, however, been long made up. We have abundant testimony that the vice of which the author of the lecture so loudly complains, exists; and to the extent which he has there represented. We believe, moreover, that it is in vain to attempt longer to conceal its existence, and that parents and teachers no less than physicians must be prepared to meet it, and unite to repress it. We have just received a letter from a gentleman in whom we place entire confidence, which confirms the opinion we have long entertained of the existence of solitary vice in common schools,—and that too, to an alarming degree. We have not room to extend our remarks in the present number, but we have not yet done with the subject.

LIBRARY OF HEALTH.

BOTANIC MEDICINE.

WE boast of the “march of mind,” of “progress,” and of “improvement ;” and yet was there ever a period in the world’s history when people were more ready, in almost everything, to become the dupes of each other ? Was there ever a time when “humbugging” and quackery of all sorts so extensively prevailed ? Was there ever a time when any one—even the very ignoramus—could better make proselytes or partizans ? Was there ever a time, in short, when mankind, as a mass—notwithstanding the diffusion of light and knowledge—were more ready to become exceeding great fools ?

We are led to reflections like these almost every day we live, but never more irresistibly than when we think of the quackery which prevails, especially in medicine. Alas, how many people are deceived, how much of pain and suffering produced, and how many lives lost annually—yea, daily—in consequence of the loud pretensions of ignorant or interested sellers of nostrums and dispensers of specific cures ! Our cities swarm with them ; our papers are filled with nostrums and their recommendations ; and our country—but we desist, for so universal is the deception, and so wide-spread the evil, that in speaking of its character and effects, we scarcely know where to begin or

to end. Since, however, we must begin somewhere, we will commence with a few remarks on a paper which we received in March last, from Providence, R. I. entitled the "R. I. Botanic Advertiser." The number received was the third of Vol. II.

The first article is an extract from the writings of Rev. John Wesley, on the rise and progress of the art of healing, as he calls it; which, with one or two exceptions, is a suitable article. Next comes a long essay, the object of which is to show that the *lobelia inflata* is a specific in cases for which the "Mother's Relief" has been lately so much lauded in the papers—of which we have spoken in a former number. The article is at best idle and foolish. There are no specifics, in these cases, but correct physical habits and good health; nor are any others needed. Nature, undisturbed, and in general unaided, will, in these cases, best accomplish her own work.

The greater part of the second and third pages of the paper, and some other portions of it, are taken up with accounts of the progress and success of the "botanic practice," and of "wonderful cures." Among the rest, we find a tribute to the skill of Indian doctors—a long dialogue on "Calomel"—and a hint that "two or three students will be received at the R. I. Botanic Infirmary, if application is made *soon*."

Now we have no doubt that some sick patients recover who are treated on what is called the "Botanic System," just as is the case with any other system. So far as the botanic physicians are accustomed to act on the skin and the internal surface of the lungs, and by consequence, on membranes and surfaces which sympathize strongly with these, we should be led to anticipate frequent good results. We cannot believe that a surface so extensive as that of the skin and lining membrane of the lungs, together with the lining of the alimentary canal, ought to be overlooked

in our attempts to cure disease ; and it has sometimes seemed to us that bathing, and especially the vapor bath, medicated and simple, has not received sufficient attention from scientific physicians. We are aware of difficulties in the way of its frequent and general use ; but we believe some of them could be overcome.

While, however, we make this concession, and that too most cheerfully, we must express our most unqualified dissent from some of the doctrines of the botanic physicians. We do not believe in any specific cures for specific diseases ; not even lobelia, hot drops, or the bath. Nor can we join them in their hue and cry against calomel. The idea they hold out, that while calomel and other mineral medicines are poisonous, the vegetable medicines are safe, (at least this is the doctrine which we understand they inculcate, and which their name implies,) is a most glaring error, not to say downright falsehood. The prussic acid, the henbane, the solanum, and many more vegetable medicines are among the most poisonous articles in the whole materia medica.

We are heartily sick of this railing at calomel ; for while we hate medicine of all sorts, and are laboring with all our might to prevent the necessity of using it, we consider it little less than ridiculous to make this poor drug the "scape goat," to carry off the sins of all the rest of the poisonous tribe. Calomel is, indeed, poisonous, though, we say again, less so than some vegetable medicines. But it is, in judicious hands, a valuable medicine ; and will probably remain so thousands of years after the botanic system of medicine shall have flitted its little day, and gone to oblivion.

If we were to fix on any one thing in the profession of these would-be medical reformers, which shows their downright ignorance and consummate folly, it would be their custom of denouncing anatomical and physiological

science. It is too late in the day—at least we hope so—for ignorance to be regarded as *bliss*, or even as *safety*.

The very thing most wanted to reform the medical practice of this and every other country, is a more thorough knowledge of the structure and laws of the human frame. What then are we to think of such stuff as the following, copied from some other paper into this same self-sufficient R. I. Botanic Advertiser?

“It is all an error to suppose that a knowledge of anatomy contributes to skill in curing the sick. We might just as well send a girl to an anatomist to learn all the parts the food nourishes, in order to be completely skilled in the art of cooking. The two essential things to be known are the *disease*, and the *medicine* that will *cure* the disease, wherever located. It is of very little consequence to the sick, where, or how long a doctor has studied medicine; if he can cure them, that is enough.”

We do not maintain that it is of consequence to the sick to know *where* a doctor has studied medicine; but it is not true that if he can cure them it is enough. We have all heard the old song of the quack cobbler, that in “stopping one hole, he makes twenty more;” and the saying is equally applicable to the quack doctor. He may cure quickly, but he may do it by sowing the seeds of other diseases. The quickest cures are not always—perhaps not usually—the safest. Is the manner or method of our cure, then, of no consequence? As to the awkward *comparison* made, we should say that no person can be “*completely* skilled in the art of cooking,” without some knowledge of anatomy.

Be this latter idea, however, received as it may, anatomy and physiology are indispensable to the right understanding of medicine. This we feel ourselves fully competent to prove to the satisfaction of all the unprejudiced. But we have neither time nor patience at present to com-

bat all the silly and monstrous errors, sustained as we know they are by the whims and ignorance which, on this subject, extensively prevail. We might just as well undertake to oppose Mormonism, or some religious infatuation, when it seizes on the minds of the mass of the ignorant.

One word with the "Advertiser" in relation to ourselves. The editor has copied an article which lately appeared in this work, entitled, "Monstrous Little Physic;" and accompanied it with remarks which we think it were better for him to have omitted. He says—"We verily know that the regular physicians, as they are called, are generally the most particular on the first appearance of disease, to take 'monstrous' large draughts of herb tea and a sweat, or even a 'vapor bath,' when they can obtain one without giving too much sanction to what they are pleased to denominate 'quackery.'"

Now in the full belief that we know as much, at least, about the regular physicians of this country, as the editor of the Advertiser, we do not hesitate to pronounce this assertion wholly and totally false. We do not, indeed, say it is maliciously so; for we will not judge of motives. Physicians, of all men in the world—we do not speak of some two or three sickly ones which may be found here and there, but of the profession in general—are the last to take herb teas of any sort, except that which public use has licensed to all, and rendered in the view of many an article of diet—the black and green herb tea of China; and this, like other people, only at their meals.

We cannot surely be regarded as siding with the regular physicians to gain their favor, since we are connected with no school or society of medicine whatever, nor do we intend ever to have anything more to do with the "practice." What we say is from a simple regard to truth and to the general welfare. If the botanic system of medi-

cine were founded in science, reason, or common sense, we should be willing to hear its stories of "wonderful cures" with patience, the "regular physicians" to the contrary notwithstanding.

CELLARS, WELLS, &c.

WE were once called to visit a large family, half a dozen of whose members were sick of a typhoid dysentery. Some of the circumstances led to the suspicion of local causes of disease, and on examination, the suspicion was confirmed.

It was one of those wealthy farmers of New England, whose fertile farms enable them to fill two or three barns with hay and grain, keep a large stock with many cows, several pens of hogs, and poultry almost innumerable. The concave barn yards and sties were closely clustered around two sides of the house; the cellar, well and *vault*, with the sties and barn yards, half filled with their offensive contents, were almost in continuity.

The cellar contained, besides several barrels and pieces of barrels of half spoiled meat and fish, many bushels of damaged potatoes, apples, onions and cabbage leaves, and numerous casks, with their quarts or gallons of cider, cider lees, and vinegar; some of which, being unstopped, were highly offensive. The sink, in the rear of the kitchen, and only two or three yards from the well, was equally offensive. Even much of the filth of the sick rooms was deposited in and near it. Besides, the sties, &c. &c., were so close to it, that if there were no communication, it must be by an accident upon which there could be no human calculation.

Who will wonder that disease breaks out, in such

places? How can we continue to live in the atmosphere of such cellars and yards, and drink the water, especially when the wells are low, which are poisoned with the filth of chambers, sinks, drains, vaults, sties and barn yards? For our own part, we wonder not that fevers, and dysenteries, and bowel complaints prevail, but rather that they are not more frequent and more fatal.

We do not exaggerate the condition of these often envied citizens; no, not in the least. It is now scarcely a month since we passed a place in this very vicinity, which was quite as bad as the above, except that the family were healthy, and the well not quite in continuity with the general chain of causes of disease. Eighteen large swine, however, ranged on almost every side of the mansion, and came to salute us as we entered upon the premises.

Many suppose that the water of these polluted places is purified in passing through a few yards or rods of solid earth to reach the well. But this is just as much a mistake as the common belief that mud, and worms, and filth of every description, in the common cider of the country, *work out* during the regular process of fermentation. The coarse parts, are, no doubt, left behind in the one case or thrown out in the other, but not the essence. We have no reason to think that there is any real purification in either case. Both our cider and our water, in common cases, are more or less filthy; sometimes filthy beyond what most of us have ever conceived, or shall be likely soon to admit.

We remember a well, in New England, which, on being cleaned for the first time in several years, was found to contain several dead reptiles and other animals, in a state which, when the water was removed, could not be mistaken; besides much vegetable filth. In less than a month afterward, two members of the family were seized with fever, and hardly escaped with their lives.

In another instance, the wells of a large district were all low, and the water in them stagnant ; and soon after, a fever broke out and raged in the neighborhood, which proved very fatal.

What connection, in the latter two instances, there was between the water of the wells and the sickness which followed, we do not pretend to say ; we merely state the facts, and leave our readers to make their own conclusions.

We must say, however, that the frequent practice of neglecting cellars and wells, year after year, in city or country, is insufferable. Every well should—if possible—be well cleared, once a year. Cellars, without exception, should be cleared often, but in no case less frequently than once a year. Whatever may be thought of the tendency of putrescent animal substances, there can be no doubt that decaying vegetables induce disease. We knew a youth who came home once from school, with a little smattering of medical knowledge, and proceeded to clean the cellar, saying afterward that he had carried out *so many* baskets full of typhus fever. Would that superficial knowledge in no instance made any worse mistakes !

As to yards, sties, vaults, &c., their contents should be attended to often ; and they should be much farther than is usual from our dwellings. Some of these deposits should be received into large movable, water-tight vessels, which should be frequently emptied and cleansed. How can we suffer them to soak into the earth, only a few rods or perhaps a few yards from our wells !—Enlightened attention to this whole subject would save much sickness and wo, and much premature death.

GREENS AND SALADS.

THE season has at length arrived, when these substances will be found at the tables of many a family in New England. With some they are regarded not merely as a luxury, but as a necessary ; and the season of their return is welcomed with much joy. But we have the following objections to their use :

1. They contain very little nutriment. They are scarcely worth the labor of procuring. It seems to us much better to leave them to the four-footed animals, for whose stomachs they are far better adapted.

2. They are highly indigestible. The very stomachs that most crave them are usually most injured by their use. But the pure, healthy stomach would never demand such substances ; if indeed they would not be positively offensive to it.

3. They are usually rendered worse than they would naturally be, by the addition of vinegar, oil, salt or spices ; especially the former. It is bad enough to eat the greens and salads themselves ; but to add vinegar, a substance half putrescent, and unfit for any human being to swallow, except as a medicine, is quite too much.

4. They are in the way of other substances. He who fills his stomach with a quantity of grass or weeds, either raw or boiled, has, of course, less room for other and better food.

5. We ought, by all means, to eat the best of food, so far as we know what is best, and so far as we can get it honestly, and without interfering with the rights of our neighbors. But every one knows that greens and salads are not so wholesome as bread, and rice, and potatoes, and beets, and pulse, and fruits, and other nutritive and highly wholesome articles.

6. They injure the tone of the stomach. We know, indeed, that with some persons, this appears to be otherwise. They are confident, they say, that these crude or raw substances agree with them, because they have used them a thousand times, and suffered no inconvenience from them.

But how do they know they have not suffered any inconvenience from their use? Have they experienced no pain at any time, since they first began to use them? Suppose they have not, has their sum total of enjoyment been as great as it might have been? The evils of using things improper for us, do not always follow immediately, but sometimes very remotely.

A person may swallow indigestible substances, accompanied by vinegar, mustard, pepper, spice, horse-radish, &c., or followed by spirituous or fermented liquors, for many weeks—perhaps many months—together, and perceive no evil consequences at all; after which may come on a train of mischiefs. Or the mischiefs may even follow at such a distance, or in such forms and circumstances, that he does not perceive, at all, their connection with each other.

But we do not believe it possible for any individual on earth to use the substances of which we have been speaking without suffering, sooner or later, as the consequence. In what particular form the suffering may come, we will not undertake to decide. But come it must, we are sure; and he who does not wish to pay the penalty of eating such things, should avoid the error and crime that lead to it.

EXPERIENCE OF A PHYSICIAN.

[The following is from the pen of Joseph Speed, M. D. of Caroline, Tompkins County, New York. We have it on the authority of the Ohio Observer.]

I AM a physician, and have been no inattentive observer of the effects of intoxicating and other unnatural substances on the human system, in producing disease and death.

Where mal-formation does not exist, health is the natural state of man, and disease is unnatural—and brought on us, usually, by our own imprudences.

The usual imprudences, are improper food and drink, and deficiency of exercise.

There is nothing in the formation of man—there is nothing in his experience—to show that nature designed he should use, in health, any stimulating substance of any description, that does not possess nourishment. On the contrary, everything of the kind is injurious to health.

I am now far advanced in my sixty-third year. In early life I lived as many thoughtless young men do, to eat, drink and be merry. Few restraints were imposed on my appetite by myself, or by those who had the care of me, until I attended a course of medical lectures, delivered by Dr. Rush, in 1794. This great and good man's memory must be dear to every one who has attended his lectures. The earnestness and solemnity with which he warned us against the evils of spirits, I can never forget; and from that time, I resolved to die a sober man. It is remarkable, how little was said against the use of intoxicating drinks in those days. I do not recollect that either of the other professors in the college said a word on the subject; and so far as I can remember,

it was rare for a parent to admonish his child against this deadly evil—nay, he often sweetened it, to make it more palatable to his taste.

Having determined for myself, to die a sober man, I used intoxicating drinks of every kind moderately, as it was called; and in consequence of it, I probably had sickness more moderately than I otherwise should have had. Knowing, from long observation, the dreadful evils of intemperance, when our temperance reformation began, I early and joyfully joined the temperance society, and abstained entirely from the use of distilled spirits. It was long before I was convinced of the propriety of adopting the same course with wine, beer, cider, and all fermented drinks. It was pleasing to feel how, step by step, I improved in health, as I made each successive sacrifice. Encouraged by these beginnings, and knowing that there were other things injurious to health, which I was practising, I determined to take a new start in the path of reformation, and successively gave up the use of strong, high-seasoned food of every description. Even my tobacco, yes, my tobacco, the idol of my life, which I had used for nearly fifty years, and without which life seemed a burden—that dear, soothing comforter of my life—that vile, filthy, health-destroying weed—had to go; and, not very long after, my tea and coffee. Yes—my much loved coffee had to go too; but much as I loved it, our separation produced a pang but trifling compared to the loss of my dear, abominable, filthy tobacco.

I know that some will say, “You poor, deluded fanatic, you have deprived yourself of all the comforts of life, and what have you worth living for?” I have health—such health as men never enjoy who do not lead a uniformly temperate life. For years I have scarcely known what an ache or a pain is; and for years I have not had a cold worth calling a cold. My appetite is always good. I

have a great pleasure in eating whatever is suitable for man to eat, and I have lost all desire for anything but the plain nourishing food on which I live. I feel as if I had gone back many years of my life, and have the ability and disposition to perform much more labor than I had seven years ago. Here is what I have that is worth living for; and I will ask those inquirers, in turn, what do they enjoy that is more worth living for? Do they eat the luxuries and fat things of the earth—and drink the fruit of the vine in its fermented and joy-inspiring state? I use my plain food, and plain water, with as much pleasure and gratification as they; for I have tried both, and speak from experience, and know that their gratifications are often followed by a bitter pang, and that mine are not. Indeed, so far am I from suffering from my mode of living, that it has relieved me entirely from the common sufferings of life, to which improper living exposes us. I used to suffer much from headache, sick stomach, want of appetite, irregularity of the bowels, restless nights, and a most distressing affection of the heart—a disease of which organ has become one of the most powerful and alarming diseases of our land, and is brought on, perhaps, nine times out of ten, by a deficiency of exercise, and the use of stimulating food and stimulating drink. Of all these I have been cured, by abandoning stimulants and improper food.

You ask me respecting the experience of others on this subject. To tell you all the good effects I have known, would need a volume; and I should not know where to begin. I will, however, state one case. My neighbor, for whom I have often prescribed for a headache which had seriously injured his health, and which he had had, with only one exception, once a month, for more than forty years, applied to me, two or three years ago, to try again and do something for him; for he suf-

ferred excessively, and his looks showed it. In fact, his health was seriously declining. His attacks lasted him a day or two, and he always had to sit up one whole night, in his chair—so severe was the pain, at every attack.

I knew he was fond of rich food, loved coffee dearly, and his tobacco still more, and used them very freely. I told him that I had trifled with him long enough ; I would give him no more medicine ; he must cure himself, and that he must abandon his coffee, his tobacco, and all high-seasoned food, and live upon milk and light vegetable diet, and eat meat sparingly, but once a day. He tried to reason me out of it, as he said he had the headache before he used tobacco or coffee. I told him it mattered not, his situation was serious, and he must follow my advice. He did so ; left off all, and for six months had but one attack of the headache, and that produced by a day's ride on a hard trotting horse, to which he had not been used. In fact, he became a new man. He has since returned slightly to his old living, and tells me he has slight returns of headache.

Here is one case, among thousands, of the injurious effects of stimulants ; and here is the simple cure. It matters not whether the stimulants be distilled spirit, or fermented liquors ; they all, without exception, endanger the health of man, produce disease of the most fatal kind, and destroy more lives than the sword, pestilence and famine.

HEALTHFUL INFLUENCE OF FAITH.

WE have somewhere thrown out the idea that in physical matters, no less than in morals, things are what they are to us on account of or in proportion to the faith or confidence we have in them. It is our object in the present article to illustrate the truth of this position.

Among the more important agents of health, is faith or confidence. He who confides entirely in his physician, (if his disease is within the reach of remedies,) is half cured. This is the secret of that success which certain illiterate physicians, and even some quacks, often have in the community. I have known a man of very little medical skill who, having the art of inspiring his patients with full confidence in his remedies, gained the reputation of an excellent physician. He never blundered—so he said. His medicines were always exactly the very best which could have been administered. If the patients recovered, he had the credit of it; if not, it was the disease which, by its severity, destroyed them!!! Quacks, in like manner, always prescribe exactly right; and if the patient is not cured, or is made worse, it is no fault of theirs, or of the medicine, but the result of some latent or mysterious cause or agent!!!

But the world may learn something, even from quackery; and the physician who would be truly honest and at the same time useful, should imitate the quack so far as to be always cheerful and confiding. He has real cause for confidence. Knowing the power of the human constitution, if not hindered by the injudicious efforts of ignorance or empiricism, to restore itself when disordered, and having full confidence also in the curative effects of medicine, so far as medicine can go, he may well possess and inspire faith. If a physician have not so much confidence

in himself, and the restorative power of the constitution and medicine, that he can at all times appear before his patient with the utmost cheerfulness and confidence, it is ten to one but he has mistaken his calling.

Imagination, or faith, says Dr. Dunglison, may render inert medicines efficacious ; and may even cause a medicine to have effects the very opposite of those which it usually exerts. A thousand facts might be cited to show the truth of Dr. D.'s assertions. We will only mention a few.

In Paris's life of Sir Humphrey Davy, we are told of an experiment which strongly illustrates our subject. Dr. Beddoes, believing that the nitrous oxide would cure palsy, placed a patient under the care of Davy for the purpose. Previous to administering the gas, a small thermometer was placed under the tongue, to ascertain the temperature of the body. The patient, fully confident of a cure, but not at all understanding the nature of the experiment to effect it, no sooner felt the thermometer under his tongue, than he declared at once he was better. Nothing more was done, and he was requested to call the next day. He accordingly came at the time appointed, and the experiment was repeated. It was also repeated every day for a fortnight, when the patient was dismissed, completely cured ; and yet no remedy of any kind had been used, except the thermometer.

Equally worthy of our credit is the following anecdote, which used to be related by Dr. Gregory, of Edinburgh, in his lectures :

A student who was sick with fever, required an anodyne, and was accordingly informed by Dr. G. that he would order one for him, to be taken at bed-time. The student, however, misunderstood him, and thought he said *cathartic* rather than *anodyne*. The next morning when the doctor came, he asked what effect the anodyne

produced? "Anodyne!" replied the student, "I thought it was a purgative. It has certainly proved such; for it has operated as such with great activity, and I feel much relieved by it."

We have again and again observed the power of faith in our own case, especially in relation to food and drink. Once we were very fond of cider and wine. The former we made our common daily drink—and drank it in large quantities. Sometime afterward, beginning to believe it to be injurious, we found its odor and taste begin to be disagreeable; and at the present time, both its taste and smell, as well as the taste and smell of wine, are quite offensive.

The brown bread so common in Massachusetts—a mixture of rye and Indian—was once the object of our dislike, and almost of our disgust. But becoming convinced, about three years ago, of its natural excellence, we began to use it, occasionally, in small quantity, and found it quite agreeable; and we have of late become fond of it. In like manner, we have discovered the influence of faith in regard to many other articles of food. What we are convinced is best for us, though before an object of hatred or disgust, becomes very soon tolerable, and ultimately agreeable.

When our confidence in the Supreme Being rises to a state of feeling, best illustrated by comparing it to the simple confidence of a child in a parent, its influence on health cannot be otherwise than salutary. This simple confiding disposition, we call faith. It will overcome mountains of difficulty, and enable us to pass safely through furnaces of trial and affliction.

He who has strong faith in God will be much more likely, other things being equal, to escape disease. The reason is, that it gives energy to all the vital functions; and whatever does this permanently, promotes, and

ensures, and prolongs health. Or if at any time, the man of faith becomes the victim of disease, his faith will render it milder than it would otherwise have been. In violent affections which disorder the brain and nerves, such a man will be less likely than others to lose his reason. He will even walk with more safety than others through the dangers of contagion. Indeed, there is scarcely a situation of life, in which the man of faith—whether it be faith in parents, in nature or in God—has not a decided advantage over others. Like everything else which pertains to godliness, faith has the promise not only of the life that is to come, but of that which now is.

OPINIONS OF DR. CULLEN.

SOME of our readers express much gratification in the fact, that we are getting into the way of sustaining ourselves by medical authority. We should have adopted this course much sooner, had not our positions seemed to us so clear, that we thought it idle to adduce evidence in their support. But we have concluded, from time to time, to do so.

Dr. Cullen, the distinguished writer on medicine, of about fifty years ago, whose works are still regarded by our medical schools as high authority, in speaking of the cure of rheumatic affections, has the following language :

“The cure, therefore, requires, in the first place, an antiphlogistic regimen, and particularly, a total abstinence from animal food, and from all fermented or spirituous liquors.”

“Antiphlogistic regimen,” in medical language, means that food and drink which is most cooling and quieting to the stomach and to the general system.

In the treatment of gout, Dr. Cullen recommends a course like that which has been stated, except that instead of proposing it as a means of cure, he recommends it as *preventive*. He says—

“The gout may be entirely prevented by constant bodily exercise, and by a low diet; and I am of opinion that this prevention may take place even in persons who have a hereditary disposition to the disease. I must add here, that even when the disposition has discovered itself by several paroxysms of inflammatory gout, I am persuaded that labor and abstinence will absolutely prevent any returns of it for the rest of life.”

Again, in reference to the same subject, he thus observes:

“I am firmly persuaded that any man who, early in life, will enter upon the constant practice of bodily labor and of abstinence from animal food, will be preserved entirely from the disease.”

Once more.

“If an abstinence from animal food be entered upon early in life, while the vigor of the system is yet entire, I have no doubt of its being both safe and effectual.”

To guard against the common opinion that by vegetable food, he meant raw, or crude, or bad vegetables, Dr. C. explains his meaning by assuring the reader, that by a vegetable diet he means the “farinaceous seeds,” (the mealy grains) and “milk;” and admits that green, crude and bad vegetables are not only less useful, but actually liable to produce the very diseases, which good, mealy vegetable food will prevent or cure.

This is an important distinction. Many a person who wishes to be abstemious, seems to think that if he only abstains from flesh and fish, that is enough. No matter, he supposes, what vegetables he uses, so they are vegetables; nor how much he abuses himself by excess in

quantity. Nay, he will even load his stomach with milk, or butter, or eggs; sometimes with fish, (we have often been asked if we considered fish as animal food;) and sometimes, worse still, with hot bread, hot buckwheat cakes, hot short cakes, swimming, almost, in butter;—yes, and sometimes he will even cover his potatoes with gravy, mustard, salt, &c.

It is in vain for mankind to abstain from animal food, as they call it, and yet run into these worse errors. The lean parts of animals not much fattened, and only rarely cooked, eaten once a day in small quantity, are far less unwholesome than many of the foregoing.

But to return to Dr. C. In speaking of the proper drink for persons inclined to gout, he thus remarks:

“With respect to drink, fermented liquors are useful only when they are joined with animal food, and that by their acescency; and their stimulus is only necessary from custom. When, therefore, animal food is to be avoided, fermented liquors are unnecessary, and by increasing the acescency of vegetables, these liquors may be hurtful. The stimulus of fermented or spirituous liquors is not necessary to the young and vigorous; and when much employed, impairs the tone of the system.”

Dr. C. might have added—what indeed we should infer by parity of reasoning—that when fermented liquors are avoided, animal food is no longer necessary, and by increasing the alkaline state of the stomach and fluids, may be hurtful. The truth is, they go best together. If we use flesh and fish, which are alkaline, a small quantity of gently acid drink, as weak cider or wine, taken either *with* our meals, or *between* them, may be useful. It is better, however, to abstain from both; and this we think might be a legitimate inference even from Dr. C., though a flesh eater himself.

For if a purely vegetable aliment, with water alone for drink, is safe to all young persons inclining at all to gout, to whom is it unsafe? If it tends to render a young person at all weaker, that very weakness would predispose to the gout, in some of its forms, if a person were constitutionally inclined to that disease; if not, to some other complaint, to which he was more inclined. It cannot, therefore, be unsafe to any, if Dr. C. is right.

But if those who are trained to it, *lose* nothing, even in the high latitude of Scotland—where Dr. C. wrote—by confining themselves to good vegetables and water, then they must necessarily *gain*, on his own principles, by this way of living, because they get rid of any sort of necessity (he might have added, lose their appetite) for fermented liquors.

More than this, as the Dr. himself concludes in another place, they prevent many acute diseases. His words are these—"It is animal food which especially predisposes to the plethoric and inflammatory state; and that food is therefore to be especially avoided." It is true, he is here speaking of gouty persons; but his principles are also fairly susceptible, as we have shown, of a general application.

In short, it is an undeniable fact, that even a thorough-going vegetable eater might prove everything he wished, from old established writers on medicine and health, though themselves were feeders on animal food; just as a teetotaler may prove the doctrine of abstinence from all drinks but water, from the writings of medical men, though themselves are still, in many cases, pouring down their cider, their beer, or their wine; or at least, their tea and coffee.

HUMAN GLUTTONY.

INTEMPERANCE in the use of wine and ardent spirits is not the only, nor perhaps the greatest evil to be guarded against. Could a fair estimate be made on the subject, I cannot doubt that excessive eating is much more injurious to health, in our country at large, than excessive drinking. I allude to the average of injury done by it to the community, not to that brought down on a few given individuals. The reason is plain. Comparatively few of us are drunkards; but we are all gluttons. I speak *literally*—not *figuratively*. We are habitual *gluttons*. Though this charge is harsh, and will not be likely to be thought over-delicate, it is, notwithstanding, indisputable. Where food is plenty and easily obtained, all men over-eat themselves—and pay the penalty by some form of indisposition, corporeal or mental. This, I say, is as true of the human race, as of the inferior animals. For, on the score of eating, men are *mere animals*—mingling, usually, in the practice, as little of reason and judgment, as their horses, cows, sheep and pigs.

In truth, we greatly surpass the inferior animals, in the indulgence of the appetite for food and drink. And at no small expense and trouble, we lay our accounts to do so. What are nine tenths of our culinary processes—our roasting, and broiling, and frying, and fricasseeing, and stewing, and basting, and buttering, and spicing, and cayenning—what are they all, but so many studied provocations to intemperance? What again are our grog, our wine, our bitters, and our hot punch, before dinner, but so many panderers to an increase of appetite; that we may be the better prepared to make havoc at table?—a havoc which returns with its “poisoned chalice,” on our own assaulted organs of digestion.

I once knew a celebrated gourmand, who, when about to dine on turtle soup and other dainties of a like cast, was in the practice of taking an emetic some hours before dinner, that his palate and stomach might be the better prepared for the savory meal! To consummate, at once, the temptation and the mischief, no sooner is the appetite cloyed, and the stomach distended with soups, and meats, and gravies, and their accompaniments, than in comes the *dessert*, rich in sweets and fragrance, and in other respects invitingly savory, and garnished with all the seductive elegancies of the confectioner and the pastry cook. And, notwithstanding the extent of antecedent repletion, this fearful addition must be, in some shape, stowed away, else a slight is offered to the hospitality and taste of the bounteous entertainer—and worse still, to those of his gentle helpmate, to whose supervision this part of the banquet had been specially confided. Gallantry, therefore, gives the word, and instantly the entire enginery of the table, consisting of knives and forks, and spoons and ladles, is again at the work of renovated destruction, until the whole is demolished, and scarce a “wreck left behind.”

And such are the well known practices pursued even by many of our leaders in the temperance crusade, whose declamations and denunciations are loud and vehement against the sipping of a few gills of whiskey!—an act of intemperance, which, compared to many of their own, in grossness and depth, is but the gray of twilight to midnight darkness! Let me not, I entreat you, be misunderstood. I am friendly to the temperance cause, judiciously administered. But I am also a friend to justice and consistency.—DR. CALDWELL.

PHYSIOLOGICAL VICE.

[The following are extracts from an Address by the Editor to the Physiological Society recently formed in Boston.]

WE say much and hear much said of the slavery of two or three millions of people in these United States. And much that is said on this subject is well said. I have surveyed, to a very considerable extent, the practical enormity of this great national evil. I have not received my information at second hand; my own eyes have witnessed it. Yet I have witnessed other forms of slavery among us, whose effects are to me still more shocking; forms of slavery, too, in whose horrors twelve or fifteen, instead of two or three millions of my countrymen are involved. I allude of course to the slavery of bad physical habits; the slavery of a being made originally in the image of God, but now very generally subjected to appetite, lust and passion. In this view, I feel justified in saying that some of the worst forms of slavery with which I am acquainted, exist around us in our own goodly New England, as well as elsewhere; yes, in the proud city of Boston itself.

The late excellent and philanthropic Dr. Keagy, of Philadelphia, once made the following remark—"Three fourths of the vice that entails wretchedness on the human family, is, if I may use the expression, physiological vice; that is, vice consisting in the depraved indulgence of the *three appetites*, or in the moral feelings brought immediately into action by their means. I know scores of pious persons, who, for the want of physiological knowledge, cannot be the perfect men and women they desire to be."

This statement is one of great importance, and it comes from good authority. Dr. Keagy was none of your vision-

aries. He was a plain, practical, common-sense lover of God and man. But is it true, then, that three fourths of the vice among us is physiological vice? If so, at what a disadvantage have our moral and intellectual teachers labored, who have so long endeavored to reform men without teaching them physiology, and even without understanding it themselves! If so, too, what an amazing work remains for us and for others to do! Will there longer remain a question in the mind of any individual, whether or not physiological societies are necessary?

We must labor, as a society, to free the community from superstition. It is a curious historical fact, that Eliot, the Indian apostle, about two hundred years ago, endeavored to teach anatomy and physiology to the Indian tribes of this very region, as a means of freeing them from a blind and superstitious obedience to their powaws or sorcerers, who held them in awe, and almost or quite in adoration, by their pretensions to the art of curing diseases, foretelling events, &c. Eliot actually attempted the work of instruction himself; and when he found he was unable to do everything alone, he sought with long and patient effort to procure aid, both in lecturers and funds, not only at home, but in England; and only gave up the project when he was actually compelled to do so, by the iron hand of necessity.

This is a striking lesson to us. For the lapse of two centuries has not diminished the necessity of liberating people from a blind and unreasonable superstition. We, too, have our powaws. At least, we have our quacks—our *cure-alls*, by some nostrum or other—at every corner; and the multitude are deluded by their vain and arrogant pretensions. Is it then too much to say, that by the mass of mankind, they are adored or worshipped? Is it not strictly true that we bow down to them?—yes, many millions of our race—quite into the dust.

Our object is to prevent evil in the world, rather than attempt to do much in the way of cure. Prevention is our motto. We would be the humble disciples, in one respect, at least, of him who came down from heaven, not to destroy men, but to save them. There are associations enough in the world, already, whose objects, or at least whose results, are to spread destruction; but there are comparatively few whose objects and whose results are to promote human enjoyment and happiness.

We would save men by preventing a flood of intemperance from sweeping over the earth, as it constantly does. We are not willing that nearly a million of our race should die in these United States every thirty years, from the direct effects of intemperance in the use of spirituous and fermented liquors. Nor are we willing that the expense which it involves, in time and money, to say nothing of the suffering and woe, should be incurred. The amount of \$100,000,000 a year wasted in the use of alcoholic drinks, besides \$10,000,000 for coffee and tea, is, in thirty years, no less than \$3,300,000,000. I have confidence in the intentions of Temperance Societies. They certainly have done something to arrest the ravages of the destroying angel; but I fear they have done nearly all they can do, till physiology comes to their aid, and shows them, and through them the community, the why and the wherefore, in this matter. The advocates for temperance have trusted, for the most part, thus far, in appeals to the feelings of the people, and in statements of facts. They have done very little to show them the causes which lead to intemperate habits, and the consequent means of preventing them. Their efforts have been confined to the work of correction, rather than to the still greater work of prevention.

DIETETIC CHARACTER OF MAN.

[From Lawrence's Lectures.]

THAT animal food renders men strong and courageous, is fully disproved by the inhabitants of northern Europe and Asia—the Laplanders, Samoiedes, Ostiaks, Tunguses, Barats and Kamtschadales, as well as the Esquimaux in the northern, and the natives of Terra del Fuego in the southern extremity of America, which are the smallest, weakest and least brave people on the globe, although they live almost entirely on flesh, and that often raw.

Vegetable diet is as little connected with weakness and cowardice as that of animal matter is with physical force and courage. That men can be perfectly nourished, and their bodily and mental capabilities fully developed, in any climate, by a diet purely vegetable, admits of abundant proof from experience. In the periods of their greatest simplicity, manliness and bravery, the Greeks and Romans appear to have lived almost entirely on plain vegetable preparations. Indifferent bread, fruits, and other produce of the earth, are the chief nourishment of the modern Italians, and of the mass of the population in most countries of Europe. Of those more immediately known to ourselves, the Irish and Scotch may be mentioned, who certainly are not rendered weaker than their English fellow subjects, by their freer use of vegetable aliment. The negroes, whose great bodily powers are well known, feed chiefly on vegetable substances; and the same is the case with the South Sea islanders, whose agility and strength were so great, that the stoutest and most expert English sailors were no match for them in wrestling and boxing.

Physiologists have usually represented that our species holds a middle rank, in the masticatory and digestive apparatus, between the flesh-eating and herbivorous animals—a statement which seems rather to have been deduced from what we have learned by experience on the subject, than to result from an actual comparison of men and animals.

The teeth and jaws of men are, in all respects, much more similar to those of monkeys than of any other animal. The number is the same as in man, and the form so closely similar, that they might easily be mistaken for human. In most of them, except the orang-outang, the canine teeth are much larger and stronger than in us; and so far, these animals have a more carnivorous character than man.

Thus we find that whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiæ, (monkey race,) all of which, in their natural state, are completely herbivorous.* Man possesses a tolerably large cæcum, and a cellular colon; which I believe are not found in any herbivorous animal.

* The orang-outang naturally prefers fruits and nuts; but is also very fond of bread. On board a ship he can, however, with some little pains, be taught to eat flesh—especially raw flesh.—ED.

MISCELLANY.

OUR PERIODICALS, ONCE MORE.—A recent article of this work, bearing rather hard upon those periodicals which favor quackery by publishing its foolish, obscene and mischievous advertisements, has called forth the ire, so it appears, of a few of our brethren of the quill; and among the rest, of Dr. Bartlett, one of the editors of the "Emerald Isle." The latter, instead of attacking us in an indirect or cowardly manner, that is, "over the back" of some other publication, or by ridicule and invective for want of argument, has come like an honest man to open warfare, and charged on us the unpardonable sin of being a Grahamite.

It happens, however, that the charge of being a proselyte to what he calls the "Graham imposture" will not "lie" against us. Our little pamphlet entitled—"Rational View of the Spasmodic Cholera," containing many of the principles which Dr. B. calls Grahamism, was published in Boston by Clapp and Hull, some months before Mr. Graham had written anything—so far as we know—on the subject. His Lecture on Cholera, which is his "great work," did not, at any rate, appear till sometime afterward. Nor did we know, at this time, that there was such a man in the world as Mr. G., although we had then abstained from flesh meat and alcoholic, fermented and narcotic drinks, about two years.

But a word is sufficient. Whether we are or are not a proselyte of Mr. G.'s, is of no consequence to the public. That the principles advocated by the latter—come what may of the man—are most true, is, we were going to say, proved by the very opposition they awaken. Men are so given to the gratification of their lusts, that they are ready to raise, at once, a hue and cry against those who preach the truth, let them be ever so pure in character, or ever so inoffensive in manners or deportment; and the purer the character, the worse, in general, are they treated. This, the history of man, everywhere, abundantly shows. He who is not prepared to

meet with opposition, abuse, ridicule even, has not taken the first lesson in the school of Truth. How can he expect to seize the lion by the beard, even in his den, without having some growling about his ears? The contest of the son of Jesse with the robber of his father's flock, was not a more necessary part of his education, than are the contests of the present day with the votaries of intemperance, to fit us to meet the coming Goliaths.

No wonder Dr. B. manifests a little of the irascible. Perhaps

"No man e'er felt the halter draw,
With good opinion of the law;"

and our views of quackery but too well remind him of the lessons he has received on that subject from the Massachusetts Medical Society. However, if to pursue our own business in a peaceable, citizen-like manner—if to labor as faithfully and respectfully as we can, in our own little sphere, to promote the public health and happiness—if to defend the right to do so, on our own behalf or that of others—if to do all this in defiance of Dr. B., or any other person, notwithstanding his or their insinuations, or threats, or sneers—if to do this is to call down upon us the charge of being a Grahamite, or a proselyte of Grahamism, then be it so. The monster Intemperance, though not yet slain, has received his death wound; else what mean these powerful, though spasmodic struggles? The cause of truth will ultimately prevail, in its own time, Dr. B. and his associates to the contrary notwithstanding.

But we have done. We regret the necessity of remarks of this sort. No circumstances of a personal character or nature would have called them forth. But when the cause of truth itself is at stake, we have no hesitation to be known as its defender. We invite not opposition—nay, we shrink from it constitutionally, no less than from principle;—yet when it comes unsought, we are prepared to meet it.

LECTURES ON PHYSIOLOGY.—A course of ten lectures on Physiology has been given to the "Friends' Reading Room Association," in Philadelphia, during the past winter, of which the managers of the association speak in terms of high praise.

The subjects of the lectures were rendered more easy of apprehension by "illustrative models and diagrams of superior workmanship." It has sometimes been said that the religious society to whose operations we now allude, are slow to make improvements. We suppose they may be slow to admit all which some call improvement, but we believe they have too much good sense not to encourage the study of what is so obviously important to all mankind as physiology; and here we have presented one evidence of the fact.

THE YOUNG MAN'S AID.—We have examined this book with much interest, and regard it as one of the most valuable productions of our day. Every one of our young men should see that he possesses a copy of it;—not merely that he may place it in his library, by the side of Hawes' Lectures, which it somewhat resembles, but that he may study it. Mr. Winslow does not often attempt to go deeply into the subject of health, but where he does, his remarks are, for the most part, truly excellent. So far as we can at this moment recollect, there is but one principle, in the whole work, to which we should seriously object; which is higher praise than can often be justly accorded to a writer on this subject. We regret that he should recommend, for daily use, that which he says is "quite a stimulant and atonic." We allude to ice-water. No "stimulant," or "tonic," in the sense in which these terms are commonly used, is indispensable to the best health and vigor either of the body or the mind.

THE NEGRO.—Dr. Tiedemann, Professor of Anatomy and Physiology in the University of Heidelberg, one of the most learned physiologists of the age, has demonstrated that "no perceptible difference exists, either in the average weight or the average size of the brain of the negro and the European," and that "the nerves are not larger relatively to the size of the brain, in the former, than in the latter." He denies, moreover, that there is any innate difference in the intellectual faculties of these two varieties of the human race; and maintains that the apparent inferiority of the negro is altogether

the result of the demoralizing influence of slavery, oppression and cruelty. "Nor does the negro brain," he says elsewhere, "exhibit any greater resemblance to that of the orang-outang than the brain of the European, excepting, perhaps, in the more symmetrical disposition of its convolutions."

We do not insert this paragraph because we had any doubt on the subject before, but because it is from the highest and best of authority. Dr. Tiedemann has examined and compared an immense number of brains of persons of different sexes, of various ages, and belonging to different varieties of the human race, both by ascertaining their exact weight, and also by accurate measurement of the capacity of the cavity of the cranium.

THE GRAHAM JOURNAL.—This is a weekly paper of eight octavo pages, lately started in this city. The first number contains, among many other things, the experience of several highly respectable individuals, in what is commonly called the "Graham system." We are pleased, in general, with the spirit of the paper, but were not a little surprised to find, that by speaking lightly of the character of other periodicals, and observing that there was a "call for such a publication as shall make mankind acquainted with themselves and their real condition," the editor has seemed to take it for granted that no such publication now exists. He certainly could not be ignorant that the "Library of Health and Teacher on the Human Constitution," whose avowed object always has been to "make mankind acquainted with themselves and their real condition," has been published in this city for more than two years. Now we do not say this because we wish to be noticed by the Journal; but because we are hardly willing to be thus undervalued. We would still say to the friends of the work, as we always have done since it was proposed, Go forward; but we would also say, Render to every one his due.

LIBRARY OF HEALTH.

ARE THE HEALTHY MOST EXPOSED TO DISEASE ?

It is often said of epidemic diseases, that they take away the very healthiest persons in the community. Even the poet Young says that "death loves a shining mark."

But are these things so? How can it be? Is it reasonable to suppose that when we are nearest the line of health, we are actually the nearest to sickness? Or is it true that when a disease once fastens itself on a healthy person, it usually goes harder with him than with one who is less healthy and vigorous?

The latter, we believe, is the more common opinion. And yet, so far as we have observed—and our opportunities for observation have not been few—no opinion is more erroneous. Diseases of every description, the plague and small pox not excepted, are light or severe in proportion to the general constitutional health of the patient. The most healthy are always in the least degree sufferers.

We are not surprised, when we come to reflect, at this mistake, especially as it has been customary to regard obesity, or fatness, as a sure sign of health, and leanness as a certain sign of disease. A very fat babe is, with

most mothers, and of course with other people, synonymous with a very healthy babe ; and so it is, more or less, in regard to persons of all ages. Experience, it is true, does partially correct the error, but not entirely. Though we often find the lean person outlive the fat one, we do not seem to get rid of our early association of fatness with health.

Now we do not wish to say that extreme leanness is not as far removed from a state of health, as extreme fatness. Undoubtedly it is so. Whether it be the case of infants or adults, the paleness and leanness of the city and the fatness and ruddiness of the country are both unfavorable. Health—genuine health—lies somewhere between them.

There is, however, a constitutional difference. Some families are thicker, constitutionally ; others, leaner. But thickness is easily distinguishable from fatness. Why, then, is not the distinction oftener made ? Why is it, we say again, that a very fat babe is everywhere deemed the “ picture of health ? ” Why do we not discover our error ?

Because children have so strong a tendency to health, that though they become slightly diseased, it is a long time before they run completely down. The vital functions, though embarrassed, push on. But when some local cause sets in upon a system predisposed, and more than predisposed to its reception, then it is that the incipient disease, in spite of the child’s tenacity of health, bursts forth, destroying as it goes.

Now the fact that these violent attacks of disease often fail to make their appearance for several years, has lulled people into security, and led them to attribute croup, dropsy of the brain, bowel complaints and fevers, to the cause which immediately excites them ; just as a person wholly ignorant of the nature of fire arms might—and

indeed naturally would—attribute the whole effect of the discharge of a piece of cannon to the “priming,” as it is called, and to the spark which ignites it ; whereas nothing is more obvious, upon a moment’s reflection, than that such a slight cause is not adequate to the effect produced ; and that if the barrel of the piece had not been previously loaded, the application of a match to a teaspoonful or two of powder would never have caused such a tremendous explosion.

It is true, many people have observed that fat children are more subject than others to croup ; but this is considered only as a confirmation of the maxim, so common, that diseases as often attack the healthy as the feeble, and that the former are more likely to die than the latter. Whereas it would be more easy to show, had we room and time, that the contrary of all this is true ; that diseases attack soonest the feeble—we mean, those whose vital organs are enfeebled—and even that diseases do not and never can attack those who are in perfect health, at all.

We shall never forget the ravages of typhoid pneumonia, in the neighborhood in which we were brought up, in the spring of 1813. The almost universal remark then was, that it took down first those who were the most healthy ; and though we knew the facts of the case, we did not then see the error of the public sentiment. But on arriving at maturity, and studying the laws of life, we saw, at once, that not one of those persons thus suddenly taken down and carried off was, at the time, in a state of perfect health, or anything like it. Nearly one half of them were corpulent—one of them excessively so ; all but one were excessively addicted to the use of cider, and more than half of them to the use of cider brandy. Several of them were tobacco chewers, and all of them were tea and coffee drinkers, and enormous consumers of

animal food. The single individual among them not much addicted to the use of cider, besides being a glutton, was a smoker, and extremely fond of hot drinks, and fat or oily food.

When we look back on this scene of sickness and general distress, and a few other sickly seasons, as they are called, and see with the utmost clearness how closely and exactly disease and death, even in these supposed epidemic cases, followed upon the heels of gluttony, licentiousness and intemperance, we are astonished, utterly so, that adult persons, of good common sense, do not discover the connection. But such is the delusion—so riveted are the mass of mankind to the idea that diseases are either scattered at hap-hazard by some malignant demon, or sent down as punishments or judgments by a benignant one—that it will probably require a lapse of centuries to dispel the delusion, and convince them that disease, as a general rule, to say the least, never lights on a person, let the dispenser of disease be who he may, till that person has first prepared the way, by abuses either of body or mind, or both.

As to diseases being sent down upon us as judgments, they undoubtedly are so, in one point of view. The God of nature has established certain laws within our frames, and though these laws may be disobeyed, for a long time, with apparent impunity, yet there is a point beyond which we cannot go, without suffering the penalty. Even though sentence against an evil work is not executed speedily, as Solomon says, it must sooner or later be executed. There is no escape. In this sense alone, then, it is, that disease may be regarded as a judgment or punishment.

Correct views on this subject—should they ever come to prevail—will not only do much for mankind physically, but also morally and religiously. Our views of

the Creator will be much and happily modified. We shall regard him less frequently as arbitrary in his proceedings. His character will more and more appear to resemble that of a wise and good parent; and we shall be less and less inclined to think of him as a monarch—perhaps a capricious or haughty one.

Whenever right views come to prevail, the mortality of infants will be greatly lessened. It will not always be believed that an inscrutable Providence has doomed one half of mankind to die in early childhood. It is our own ignorance and error, more properly speaking, which pronounce the doom. The Creator of the human machine made it to last—did not man interfere to spoil it—for a century, at least. Let any one look carefully into this subject, and he will discover no defect inherent in the body or mind of man, independently of human error and depravity, which subjects the infant to early disease and death, more than the adult; no, nor even as much. There is much room for doubt whether the predisposition to disease in *any* individual, at birth, is so strong as to prevent long life, were all the laws of our nature to be faithfully obeyed afterward. Some would indeed be more vigorous, and others less so; that is, the measure of health would be greater in one than in another; but in none, perhaps, would there exist anything worthy of the name of disease. Let us be understood, however. We do not positively affirm that such would be the fact; we only throw out the idea as worth considering. Disease is the result of sin—the punishment or consequence of transgression; and were there no transgression, how could there be any punishment?

Were this matter rightly understood, many a mother would cease to “dose” her child, or even to feed it in the manner she now often does. She would discover that all excess of food or drink, as well as every error in rela-

tion to infantile management, sows the seeds or paves the way to disease. She would cease to lavish her smiles on the enormously fat child, while she looks with comparative coldness, perhaps with discouragement, or even with sorrow, on one who, though perfectly quiet, and happy, and healthy, is a little leaner. She would cease the practice of pressing the infantile stomach, long before nature has given to the mouth the appropriate instruments of mastication, with food wholly unfit for it. She would, in one word, try to follow nature, and not whim, and fashion, and caprice.

Another good result would follow. People would not be so much frightened at the appearance of what are commonly called epidemic diseases. We do not, at present, undertake to combat the notion that there are causes of disease existing in the atmosphere or elsewhere, on these occasions. But these causes, we do say, would be inoperative, had there been no previous sin in the world—sin, we mean, against the organic laws. And they are even now inoperative, just in proportion to our health.

We might extend our remarks much farther; but we forbear. We will only add, that just in proportion as we succeed in escaping the fear of disease from causes which man cannot control, and learn to throw the blame back to its true causes—even upon human ignorance, error and turpitude—just in the same proportion shall we escape one of the most active causes, as well as most efficient agents, in the production of disease, whether epidemic or otherwise—and of its present mortality. The effects of fear and apprehension—nay, even of *expectation*, in rendering diseases frequent or fatal, or both, have never been overrated. Perhaps one half of human woe might be traced to this very source. Perhaps the fear of disease and death, has destroyed more of health and life than any other single cause yet known.

SKETCHES OF A CENTENARIAN.

MR. JOHN BRONSON, of Wolcott, New Haven County, Connecticut, will be 102 years old next month. We have known him personally from our earliest youth ; but as he had passed his grand climacteric before our acquaintance commenced, we were not able to state the facts relative to his character and habits with accuracy, and therefore solicited one of his sons—himself now nearly eighty—to give us particulars. The request was kindly complied with some months ago, and answers given to the questions we proposed, in the following order. They were not at first intended, by the writer, for publication, at least, in the present form.

The general bearing of these facts is highly in favor of temperance ; and if some mental and physical habits seem adverse to the doctrines which we teach in this work, it must be observed that the *balance* of his habits is in our favor ; and this is all we can say of the most temperate. Every man is guilty of transgression enough against the organic laws to destroy him sooner or later ; and he who reaches an advanced age, only does so on account of his fewer transgressions, and his having a better constitution than those around him. No man is perfect, physically. No one, in this respect, any more than in morals, is righteous ; no, not one. Besides, truth is our object, and not the support of a theory, whether right or wrong.

The reader will make due allowance for the brevity of the replies to our questions. The writer's object was simply to give the facts.

What has been Mr. Bronson's hour of rising ?

"Uniformly between the break of day and sunrise—earlier on particular occasions."

Did he perspire freely ?

"I never knew him suffer by suppression, neither was his perspiration ever profuse. It was a rare circumstance for his shirt to appear moistened, when mowing on a hot day."

What have been his drinks ?

"Very little spirit—generally none in haying and harvest ;—some cider, but sparingly ;—coffee none ; but as a substitute with his breakfast, a crust of bread burnt and infused ;—no fermented liquor except cider and common (or what used to be common in the country) small beer. Since the revolutionary war, he has generally drank tea in the morning :—never drank very freely of anything.

"Perhaps I ought to make one exception to the truth of this remark. He was remarkable for going without drink when he could not conveniently have access to it. Sometimes in these circumstances, when he had been laboring very hard, in hot weather, if he came where he could get beer or water, he would drink it very freely indeed ; and then I remember the perspiration would break forth in great drops on his hands, &c. His drinks were cold, except in the morning—his food generally warm when at home ; occasionally "pot luck " for supper."

What has been his clothing ?

"Warm—flannel shirts always in winter—fulled cloth coat, vest, and pantaloons, and sometimes a surtout. He has been remarkable for enduring heat, but has usually dreaded the cold."

What can you say of his habits in regard to sleep ?

"Perhaps he could be deprived of sleep with as little real inconvenience as others ; yet he was peculiar in enjoying the happiness—if it was one—of sleeping in his chair almost as soon as he was seated ; and if nothing demanded his immediate attention, would at once fall asleep. All the long winter evenings, stormy days, &c., he would sit and sleep. My mother used to say he laid up sleep in

that way, against time of need ; for in the summer, when the days were long and the nights short, he would work all day, frequently until dark, and be at it again as soon as the sun rose. I believe he never was troubled much with dreams, for the other day he observed to me that he did not sleep as quietly as formerly—that he dreamed almost every night.”

Has he been irritable in his temper ?

“ He was what we call quick-tempered, and somewhat violent, but soon over it. I do not know that he was more fretful than men in general. He was more sovereign and morose with his children than common, yet he would have his seasons of mirth and hilarity with them and with others. He was very fond of young children, particularly if their mothers kept them neat. Though generally grave, I believe he was not melancholy. As far as I know, when he became a man, he “ put away childish things.” Became pious about twenty-one years of age.”

Has he been subject to colds ?

“ He sometimes had colds, but I believe more seldom than most people.”

Has he been sick much ?

“ When about thirteen years of age, he had the dysentery, which he says is the only sickness he ever had.”

Has he made much use of medicine ?

“ I had almost said none at all, sick or well ; though sometimes slightly indisposed.”

Has he ever used tobacco, opium, or snuff ?

“ Nothing to do with either, but to detest them.”

Has he made much use of condiments ?

“ He sometimes used a little pepper and mustard, and possibly spice, though seldom—horse-radish never, that I know of. He was particularly averse to vinegar, pickles, and indeed all acids. Salted provision, boiled, was his general diet. When he ate fresh meat, he chose to have

it well seasoned, as he termed it. He was very fond of turnips, but not at all fond of potatoes, and always chose to have his food well done."

Did he use gravies?

"Not at all. He ate rather moderately, unless hurried about something—not, I believe, hardly as much as laboring men in general; though he was remarkable for enduring fatigue and abstinence for a long time, when circumstances seemed to require it; and afterwards ate quite freely: and if he went immediately to bed, he seemed to suffer no inconvenience from it."

What can you say of his food?

"Simple—no complications—no modern refinements—but the good old pilgrim manner of living, which prevailed one hundred years ago. Boiled Indian pudding was his favorite."

Was he accustomed to bathing?

"He seldom or never practised it (perhaps for want of conveniences) except face and hands; though until he became very old and almost blind, he was esteemed a neat man. Slovenliness, especially in females, he never could endure as long as his faculties permitted him to discern it."

What do you know of the longevity of his ancestors?

"His mother and six maternal uncles, whom I knew, all lived to be old people—some of them nearly one hundred—and I do not know that any of them were ever sick, except of the illness of which they died, which with many of them was old age. Further back on his mother's side, I am uninformed, only I understand that his grandfather lived to be an old man. There were other maternal uncles and aunts, but of their history I am ignorant, though I have often heard of their posterity. His father died in middle life, of dysentery; and of his ancestors on that side, I have never had much information. Some of them lived

to old age ; but his brothers and sisters have none of them lived to uncommon age." *

The following are the closing remarks of our informant.

"Thus I have endeavored to answer your inquiries as far as was in my power ; but many things which I might once have learned, are now buried in oblivion. That my father had a good constitution, is self-evident ; but perhaps temperance and hard labor have helped to prolong his life ; though the excessive hardships and privations he endured during three campaigns in the French war, at Crown Point and elsewhere, in what was then a howling wilderness, were sufficient to have broken down a common constitution. But his was, by no means, a common one.

"One or two more circumstances I will mention for their singularity. He is this day (his letter was dated the 16th of Jan. last) half-way in his 102d year, and yet he says he never knew what the headache was. Another thing. His lungs appear to have been uncommonly strong. When greatly pleased, he would laugh so immoderately loud, that a man of the most undoubted veracity affirmed he had heard him very distinctly at his house, which was a mile distant. In his common conversation, his voice was not remarkable ; but his powers of vociferation, when put in requisition, were of a stentorian order. When compared with men in general, it was like contrasting a forty-eight pounder with a howitzer. I never knew but one man who could speak to a team with such loudness, force, and clearness as he, and with a voice so free from any clog, or the most remote tendency to any break or shrillness, whether of greater or less prolongation."

* It should be observed here, that all the children of Mr. Bronson, six in number, are still living, and as far as we can learn, in tolerable health ; and all except one over seventy years of age. The eldest is about eighty. Of the individual who furnished the foregoing facts, we have already spoken.

ESTABLISHED PRINCIPLES OF HEALTH.

THE reader will find in Vol. II. of the Moral Reformer, at page 344, a list of thirty-seven established, and as we believe, incontrovertible principles in regard to health, to which we promised to add, at some future time, as we might have opportunity. We proceed, now, to the fulfilment of our promise.

DRESS.

Light colored clothes are, in most respects, better for health than those which are dark colored.

The hats worn among us are generally much too heavy.

The more frequently our apparel is washed, the better, provided we do not put it on damp.

We should never sleep in clothing which we have worn during the day.

EXERCISE.

One of the best forms of exercise for adults, is gardening and light farming. Boys and girls require sports which are more active.

Next to light out-of-door work, household labor is the best for females.

Walking is an excellent mode of exercise.

Riding on horseback is highly useful.

All parts of the system, which are muscular, require exercise.

CLEANLINESS AND PURE AIR.

Our whole bodies should be washed at least once a day.

The more free the air we breathe, provided it does not fall upon us in currents, the better for health.

The fewer persons occupying, long, the same bed—or even the same room, unless it be large—the better.

The mouth should be rinsed well after eating, and after taking medicine.

The furniture and vessels we use at our tables, should always be made clean and sweet when we have finished our meal.

SLEEP AND REST.

We should sleep most on the right side, but should be able to sleep on both.

We should never cover our heads with the clothing.

The thinner the night cap the better.

Six hours of sound sleep are enough for active adults, but it may be necessary to lie in bed something longer, in order to get six full hours of repose. Children require more.

Lazy people appear to require more sleep than those whose minds and bodies are very active.

We should, if practicable, be asleep by nine o'clock; and at the latest, by ten.

Sleeping after dinner is not generally advisable.

FOOD.

Life and a measure of health—provided all other habits are good—may be sustained to a tolerable old age, on almost any kind of food.

Vegetables and fruits are the natural, and therefore the best food of man.

They are best for us when they are eaten as nearly in their natural state as possible.

Solid food is usually easier of digestion than liquid.

Food is healthier freed from all condiments but salt.

If you will eat animal food, wild animals are better than tame, and those which are in their natural state, better than those which are fattened.

Fat meats contain more nutriment, but are less wholesome than lean.

Bread made of unbolted wheat meal is the best kind of cooked food. It is rather better unfermented than raised.

Variety of food, *at different meals*, is probably better than confinement to any one sort, even the best.

Nothing should be eaten between meals.

Sugar, honey, and molasses in any considerable quantity, are forms of saccharine matter too concentrated for health.

A part of every meal we eat should be innutritious matter.

DRINK.

The best drink between meals is pure water.

If we use drinks *with* meals, a small quantity of milk or molasses or sugar, may be mixed with them, with more safety than at other times.

MISCELLANEOUS.

Many people live at the expense of life.

Too little food, drink, sleep, clothing, and exercise, are injurious, as well as *too much*.

Most persons who call themselves healthy, are laboring under incipient diseases produced by wrong habits.

Most persons would be benefited by going without supper once or twice a week.

Fruits, when eaten, should make a part of a meal.

Cheerfulness is of more importance to health than almost anything else.

Hope has been justly called the balm of life.

The housekeeper's ignorance of chemistry and physiology, is the means of destroying many lives, and rendering a still larger number more or less useless.

ROSY CHEEKS.

It is often said of such or such a person, "What rosy cheeks she has!" or "She is the very picture of health!"

Now the truth is that these rosy cheeks do not indicate the best of health. People labor under a mistake about it. They may not, indeed, indicate more of disease than the other extreme, that of pale faces.

Sometimes these rosy faces accompany children, who are troubled with worms or other intestinal diseases. At other times they seem to indicate some deeply seated disease, as consumption, scrofula, &c. In every case they are undesirable, to say the least.

Miss —— was an assistant teacher in one of our New England schools. Dr. —— was giving a course of lectures in the school on health and disease. One day he observed that red cheeks, instead of being the certain sign of health, were on the contrary the almost certain marks of incipient disease. Every eye was now almost unconsciously turned towards Miss ——, whose cheeks were uncommonly glowing. At this time, however, she was regarded as healthy; and no doubt many a pupil thought within herself, "Here, at least, is an exception to the doctor's rule."

But the sequel shows that it was otherwise. About a week afterward, Miss —— took a cold, and the long accumulating causes of disease were soon excited to action. A course of fever followed, which gradually became more and more severe, and appeared to baffle all medical skill; and in a short time, Miss —— was laid in the grave.

There is good reason for believing that a cold would never operate thus—to throw the individual into fever, consumption, &c.—if there was no previous tendency in the system to disease; and there is as quite as little doubt that cheeks remarkably red, always indicate such a tendency.

HOW TO PUT DOWN QUACKERY.

[From the Boston Medical and Surgical Journal.]

ANOTHER step towards elevating the medical profession to the rank in society which it ought to occupy, must be *to enlighten the public mind with respect to the subjects with which medical science is conversant*. Every medical man must have observed the lamentable ignorance of the whole community on these important subjects—ignorance not confined to the illiterate and vulgar, but extending to nearly all.

How few, even of the most enlightened and educated, have anything like correct ideas as to the structure of their own bodies, the various diseases to which they are subject, and the means of correcting those deviations from a healthy state which constitute those diseases! The crude and miserable notions entertained on these points by nearly all men not of the profession, must have excited, in the mind of every physician, emotions of grief, disgust and ridicule. Still so extensive, I might almost say, so universal, are these erroneous views, that those who see their absurdity, seldom give themselves the trouble to correct them in others; and that, for the very sufficient reason that the attempt would be unavailing.

In the present state of things, it is utterly impossible to make those comprehend the grounds of medical treatment who have not the most remote idea of the elements of medical science. The only effect of attempting to explain them must be to give an imperfect or erroneous idea, and thus to confuse the patient and embarrass the course of treatment. The consequence is, that the great portion of mankind have no criterion to direct them in the choice of a physician, save his standing with his brethren, or, what is oftener the fact, the voice of rumor or popular applause.

How often must it have fallen to the lot of all, to see talented, judicious and scientific practitioners unceremoniously dismissed from families, whose members they have attended for years with fidelity and success, and to see their places supplied by rash, conceited or ignorant men, if not by actual and arrant quacks ! How often are the most appropriate prescriptions rejected by those who are as capable of judging as to their propriety, as they are of naming the constellations in their order ; and how often is the place of these prescriptions supplied by multifarious decoctions of various useless and inefficient herbs, whose only effect is to disturb the stomach of the sufferer, and interfere with the salutary operations of nature ! How insuperable are the prejudices of the friends of the sick, and on what mistaken and ridiculous notions are these prejudices generally founded ! We find the sick attributing their diseases to causes which are either wholly imaginary, or utterly and evidently inadequate to the production of the effects supposed to arise from them.

From this general ignorance on medical subjects, arise all the varied forms of quackery. It is useless to tell me of the gullibility of man ; I know of no such faculty of the human mind ; but I do know, that ignorance is the parent of credulity, and that nothing is easier than to impose on those who are unable to detect the cheat. True, sooner or later, dear-bought experience assures the credulous that they have not only been swindled out of their money, but also physicked out of their health ; true it is, that a few doses only of the inestimable hygeian pills are sufficient to convince the patient that gamboge and aloes were not intended to be used as aliments. But how much better to have known this simple fact before the quack had filled his pockets, or the patient inflamed his bowels !

But the fruits of this general ignorance on medical subjects, are not confined to the manufacture and sale of indi-

vidual nostrums or panaceas : they are displayed in the rearing of nonsensical systems. Does any man believe that a system so ridiculous as that of Thomson, could have subsisted for a moment in a community, the members of which were acquainted with the structure of their own bodies ? or that this erudite hostler could have succeeded in making any one believe, at this age of the world, that the human body is composed of the four elements, earth, air, fire and water ; and not only so, but, upon an assumption so false and so absurd, build up a theory of disease ? Yet this very "system" has traversed the whole Union, from Maine to Georgia : hardly a village can be found in some of the States, where a Thomsonian doctor has not located himself temporarily : and even where they cannot be found, we are brought in daily contact with the parboiled bodies of some of their votaries.

All these and similar ruinous deceptions would flee before the general extension of medical knowledge. And who can say that quacks and quackery do not exercise upon medicine a most injurious influence ? Except in point of general respectability, the community, or at least a portion of it, regard the scientific practitioner and the illiterate quack, as upon nearly the same level ; having in view the same object, and only differing somewhat as to the means by which that object is to be accomplished. They regard their mutual hostility as perfectly natural ; and they look upon the efforts of the scientific practitioner to put down the Thomsonian, as arising from precisely the same motives which might prompt an envious tradesman, or laborer, to undervalue the labor or commodities of some more successful rival. To place medicine upon its proper basis, and to raise its practitioners to their proper standing, the non-professional world must be made acquainted with the elements of anatomy and physiology.

But here let me guard against misrepresentation. Medical practice must always be, to a certain extent, conjectural; the science itself will probably never be ranked among the exact branches of learning. So infinitely varied are the symptoms of the same disease in different persons, and so opposite are sometimes the remedial means required, that it is vain and idle to suppose that, at any future period, every man will be his own physician. The necessity for the medical man will always exist, and his office and his art can never be superseded. Constant study, both of books and nature, is essential to his character; and the value of his advice must always be nearly in proportion to the extent of his experience. I would by no means have all men treat their own diseases; such an attempt would be impracticable and absurd.* But it must be evident that correct knowledge of the general structure of the human body, would free the world from quackery and imposture, and render the task of the physician very much more easy.

Allowing this truth, then, and admitting also that a certain amount of medical knowledge among the non-professional part of the community is essential to the dignity of the profession itself, the question immediately arises, how is this knowledge to be communicated? In answer, I remark, that medical men themselves must be the principal agents. If the blind lead the blind, we all know the necessary consequence. True it doubtless is, that some few men, not the uselves physicians, have attended to medical science; and true it no doubt is also, that some physicians know nothing of it. But these are exceptions to the rule.

* No one who has reflected much on the subject can entertain a different opinion. We would have all men know how to *prevent* diseases. If this can be accomplished—if disease can be prevented—we may then, perhaps, but not till then, dispense with physicians.—ED.

The requisite amount of medical knowledge, then, may be readily disseminated, first, by the press. Nearly all the anatomical works which have been issued until within a few years, have been designed exclusively for the profession; and from the necessity of learning a new language before they could be comprehended, those out of the profession, who have attempted to master them, have found the effort vain, and the study itself tedious and disgusting.

It ought to be a matter of congratulation to those who wish well to medicine, that within the few last years, some very well-written books on anatomy have been struck off, designed exclusively for general readers; and it may be sufficient to prove that the community itself would second the efforts of those who attempt to disseminate knowledge of this nature among them, to state that these works have met with a ready and somewhat extensive sale.

In fact, as has been before remarked, the study must commend itself to all. It need not, it ought not to be accompanied with demonstrations upon the dead body; all the knowledge necessary for general students, may be easily obtained without passing through the disgusting scenes of the dissecting room; plates and explanations would be amply sufficient. The possibility of rendering the whole subject of anatomy simple and easy of understanding, is amply proved by the fact that in some of our academies and high schools, the attempt has been made, and has been successful.

Let the works of competent and clear-headed men, who are able to write with clearness and simplicity, without the technicalities of art, and without tedious and unnecessary minuteness, be more extensively circulated and read by general scholars, and a great part of the work would be accomplished.

But, again, anatomy and physiology should form a part of college education. The ignorance on these subjects, as

I have already remarked, is nearly as great among the intelligent and educated, as among the illiterate and vulgar. Until within a very short time, they formed no part of a university education; and while four years were employed in the unceasing study of other sciences, valuable, indeed, and important, but of no immediate application, these exceedingly interesting branches have been entirely neglected, or attended to only for the purpose of illustrating other studies; as, for instance, natural theology.

In some of our first collegiate institutions, at the present time, however, lectures on these subjects are regularly delivered, to the general acceptance of the students. At Harvard, regular lectures on anatomy and the means of preserving health, are delivered by the professors in that college. At Yale, the impressive and elegant lectures of Dr. Knight will not soon be forgotten by those who have heard them. In Brown, also, and Dartmouth, these subjects are ably treated; and perhaps in some other colleges with which I am not acquainted.

Let lectures on anatomy and physiology be delivered in all our collegiate institutions, by competent professors, and much will be done towards elevating the medical profession to a more determinate and higher rank. An influence would go forth from them, and from their students and their graduates, potent to put down quackery and diffuse correct medical knowledge.

PHYSICAL CULTURE.

A SCHOOL has recently been established in Buffalo, N. Y., in which great attention is said to be paid to physical development. We presume the teachers will not be satisfied, as many teachers are, if their pupils do not actu-

ally get sick at school. They wish them to improve in health of body, as well as in mind and morals. The following is an exposition of their plan of physical culture, to which we ought to add, that a course of lectures on physiology is also contemplated. We copy from the first semi-annual catalogue.

CLEANLINESS will be insisted on, and secured by the use of the bath ; and in this the object can be the more easily attained, inasmuch as the pupils, having ample grass-ground to play upon, will be unmolested by the dust of the streets.

FOOD.—A delicate but important subject to broach. Our patrons will excuse us for asking them to confer discretionary power in this as in other matters. The pupil must be abundantly supplied with regular, nourishing, digestible food ; but all parental kindnesses in the shape of fruit, fruit-cake, confectionary, &c., should be left with us for management. An excess of bodily leaves the less room for mental aliment. In the season of green fruits, especial care will be had of the pupil.

EXERCISE.—The grounds attached to and occupied by the school, afford room for all sorts of athletic sports, with opportunity for the cultivation of shrubbery or flowers, just as the pupils are disposed. The violent are restrained, and the languid encouraged in their exercises.

SLEEP.—Particular care is had of the dormitories, that they may be kept free from anything which may affect the lungs. They are aired and arranged daily, as in a well regulated family. Currents of air, unwholesome air, and sudden changes, will be avoided, as far as possible. The pupils all retire and rise at regular hours.

DRESS.—Here we can only recommend that clothing be plain, durable, sufficient, and made in such manner as

to fit the person. An uncouth, uncomfortable garment causes more discomfort and distraction of mind than teachers, scholars and parents are aware. The dressing a child richly, or scantily, or oddly, should be avoided. Dress should be such as to attract no especial attention, unless it be for its order, cleanliness or propriety. The feet should be well protected.

TEMPERATURE.—The oppressive heat, and consequent bad air, of unventilated stove rooms, and the uncomfortable, unhealthy opposite extreme of cold, will be equally avoided. This is but one of the many plain points in physiology which have been hitherto culpably neglected. The more educators are enlightened, the less the educated will suffer.

THREE SCORE AND TEN.

THE days of our years are three score and ten, says the Psalmist; but who will believe that this is anything more than the mere expression of a fact? Did the Psalmist mean to say, or even to intimate, that the Creator had fixed this as the general limit of man's earthly pilgrimage? We know indeed that, in versifying the passage, Dr. Watts has said—"The age of man at seventy's set;" but this interpretation is the doctor's, and not David's. We know, too, that comparatively few exceed this age; but we believe there is nothing in Holy Writ to preclude the hope that a better state of things will one day exist. Nay, we even believe encouragement is most distinctly held out, that in the latter days of the church, human life will be materially extended.

We were led to this course of remark, by finding in the writings of Dr. Gregory, of Edinburgh, the following sen-

timents. They are extracted from a work entitled, "A comparative view of the state and faculties of man with those of the animal world ;" published in Edinburgh in 1765.

"If we would inquire into the cause of our weak and sickly habits, we must go back to the state of infancy. The foundation of the evil is laid there. Habit soon succeeds the place of nature, and however unworthy a successor, requires almost equal regard. As years come on, additional causes of these evils are continually taking place, and the disorders of the body and mind mutually inflame each other ; * * * * and leave us in a more helpless and wretched situation than that of any animal whatever.

"Yet there is reason to believe that this melancholy exit is not our natural one, but that it is owing to causes foreign and adventitious to our nature. There is the *highest probability* that if we led natural lives, we should retain, to the last, the *full exercise of all our senses* ; at least, the full possession of those superior faculties which we hope will survive with us in a future and more perfect state of existence. *There is no reason to doubt but it is in the power of art to protract life even beyond the period which Nature has assigned to it.*"

EFFECTS OF EATING POTATOES.

WHAT do men mean—men, for example, of as much general intelligence as Dr. Brigham, of Hartford—when they represent potatoes to be an unhealthy article of food ? We have already shown, in a former article, that their statements are untrue, as respects Ireland. Let us now

attend to the testimony of facts respecting another people—the New Zealanders.

In the *Encyclopædia Americana*, we are told that “the food” of the New Zealanders “consists of the root of the fern, which grows to a large size, and in the greatest abundance, in every part of the island ; and of potatoes.”

It is true that “many of the chiefs possess also herds of swine,” but they “seldom or never use the flesh of the latter, as an article of food, when they can dispose of it in trading with the Europeans.” Observe, however, that even if they did, it is none but the chiefs that are here spoken of ; and only a part of those. There is no reason to think that the mass of the common people ever have swine at all.

It is also true that they sometimes eat the flesh of those whom they slay in war ; and even of their slaves, when hard pressed by hunger. But these occasions come but seldom, and cannot have much influence on the general character of the people.

Now what is that general character ? He who believes all the frightful, foolish stories told by men who ought to know better, about the effects of vegetable food, especially of potatoes—and fern roots are not probably any *better* than potatoes—he who believes that all the Irish who have lived almost exclusively on potatoes, are already beginning to go on all-fours, from sheer inability to stand or walk upright ; he, I say, who believes all the falsehoods which are industriously propagated by the ignorant and the gluttonous on this subject, will naturally expect to hear that the New Zealanders, who have from time immemorial lived on potatoes and fern roots, are puny, sickly and miserable.

But is it so ? Let us hear the testimony of travellers, as we find it in the work above mentioned, as well as elsewhere.

"They are generally tall, strong, active, and well-shaped." Yes, reader; astonished as you may be—and astonished as Dr. Brigham & Co. may be to hear it, they walk on two legs yet; and not merely *walk*, but walk upright. Yes, and more than all this, they are tall, strong, active and well-proportioned. That is to say, they are distinguished for their physical perfection, notwithstanding their potatoes and fern roots.

Their mental character, however, how is that? Are they not as stupid and ignorant as other savages? you will ask. And suppose they were. If they were no *worse* than other savages, in this respect—if they have as *much* energy as other men in similar circumstances—then no argument can be drawn from their history against the use of potatoes. Let us hear testimony on this point, also.

"The New Zealander does not, like some savages, despise the habits of civilized life; nor is he, like others, incapable of appreciating its advantages."

"The New Zealanders are, perhaps, superior in vigor of mind and in forecast, to all other savages who have made so little advance in the arts of civilized life. They are remarkable for their energy and self-denial in the pursuit of distant advantages; and their discernment in appreciating the benefits of civilization, is equally striking. They are also acquainted with the practice of agriculture, and the art of weaving; and have some musical wind instruments."

We have made these extracts just as we find them, in the book from which they are quoted; but we must be allowed to point the reader to the statement, in the last, that they are "remarkable for their energy and self-denial in the pursuit of distant advantages." Does this look like inferiority? If so, and if their food is the cause of it, not a few, in countries usually said to be in advance of them, would do well to go to eating potatoes and fern roots.

But let us look at one more fact. Let us compare the New Zealander with the New Hollander. The latter is only a thousand miles farther west; and cannot, therefore, in a savage state, be under influences materially different; certainly in regard to climate. Let us see how he lives, and what his character is.

We learn from Myers' Geography, that the New Hollanders, "who live on the sea coast, depend entirely on fish for their subsistence, while the few who dwell in the woods, subsist on such animals as they can catch." Of those who live on the sea coast, it is also said, that "when a dead whale is cast on shore, they live sumptuously, flocking to it in great numbers, and seldom leaving it till the bones are well picked."

But do they use no vegetable food at all? Yes, those who live on the coast do; but it is in small quantity. Mr. Turnbull says that "their substitute for bread" is a species of root resembling the fern, roasted and then pounded between two stones, and mixed with their fish.

And now for their character, physical, intellectual and moral. Surely the condition of these flesh-eaters cannot be behind that of their starving, potatoe-eating neighbors!

"Very few men or women among them could be said to be tall, and still fewer well made. In their persons they are meagre to a proverb. In a word, they compose altogether the most loathsome and disgusting tribe on the surface of the globe. They appear incapable of any improvement, or even change."

In view of such large and important facts as these, how diminutive appear the reasonings—if they deserve the name of reasonings—of those who, under the influence of an idea which they have imbibed; they know not how—perhaps from mere tradition—that flesh meat is indispensable to human health and vigor; that even bread, however excellent, will not long sustain us; and that potatoes

are not only innutritious, but unwholesome; and that those who use them as a principal part of their diet, soon become feeble and sickly! Would not such individuals do well not only to make an excursion, for once, beyond the "smoke of their own chimney," but to go and spend a few days at New Zealand?

FULNESS OF BREAD.

THIS was one of the four remote causes of the overthrow of Sodom. Ezekiel the prophet (xvi. 49) distinctly says that her iniquity consisted in pride, fulness of bread, idleness, and a neglect of the poor and the needy.

Now either of these sins is enough to sink a nation. To us, it appears, however, that prosperity, or "fulness of bread" is more dangerous than all the rest. The wisest nations and the wisest of individuals have sunk under it. What, then, have we to hope from the future? Needs it a prophet to tell us that, human nature continuing as it now is, the same effects will continue to follow the same causes?

Never was there such abundance—such fulness of bread—as in these United States. Our very paupers—were they not dependent—are rich. Poverty, such as is known in other countries, as yet, has no place among us. Our citizens, to a man, are, to say the least, comfortably clothed and fed. Our tables are loaded, and our cups filled. The land is filled with bread.

But in the midst of this abundance, a cry not unlike that of Sodom is ascending to Heaven. We have become, to a most alarming extent, the slaves of appetite. What security have we then, that a doom not unlike that of the cities of the plain may not await us? Will retributive justice always sleep?

MISCELLANY.

"THE WHOLE MEDICAL WORLD" are turning their attention to the "science of preserving health," especially by correct physical education. Disease will be forestalled. A sound mind, in a sound body, will be the common inheritance of man, when he shall have learned that "health depends upon established laws," and that disease is, for the most part, "of his own creating." So says Dr. Yandell, a medical professor in Transylvania University, and late editor of the *Transylvania Journal of Medicine*. This Journal may be regarded as one of the oracles of the west; and Dr. Yandell as high authority.

A writer in the *Boston Medical Journal* also insists that the only means of putting an effectual stop to quackery in this country, is by training the whole community, in the schools and elsewhere, to a knowledge of the laws of life;—in other words, to a knowledge of Anatomy and Physiology.

These are favorable signs of the times. We rejoice that such efforts are making. It is just as certain that the work of reform in which we are engaged, cannot go on prosperously, without the co-operation of medical men, as it is that they alone never would have originated it. When and where—we have put the question before—has a profession or occupation of men reformed itself? But let some Luther or Calvin rise up, and ere long the doctors—whether of law, theology, or medicine—will join in the work.

THE WAY TO BEGIN.—The grand secret of individual reformation, consists in beginning immediately. If you know of a single thing which, in reference to health, you ought to do or refrain from doing, attend to it at once. If you believe that water is the best drink for you, and that consequently all other drinks are worse, then lay aside all other drinks and use water. Or if you believe early rising to be healthy, then from henceforth make yourself an early riser. Do it, too, with

strong faith or confidence. Do it not timidly, or tremblingly. We know many a person who suffers prodigiously from half-way measures and half-way efforts. Let what you do be done wholly and entirely.

BREAD AND BREAD MAKING.—It is high time that the public mind were set right on the subject of what is called bran bread; and if it were the object of this little treatise to do no more than this, it would perform an excellent service. But Mr. Graham's object appears to be a much higher one. He believes that bread is indeed the "staff of life;" and that as such, the history of the article, the laws by which it sustains us, the material of which it is made, the nature of fermentation, the general preparation and the healthy properties of bread, ought to be better understood. He regards bread-making, moreover, as a matter of too much consequence to be committed to ignorant, careless or uninterested servants, or to public bakers; but that its preparation is peculiarly the business of the mothers and daughters of the family in which it is to be used.

We do not know that there is a single sentiment, in this little manual, to which we should not fully subscribe. It is certainly the best thing on the subject of dietetics which has ever issued from the American press. Could it be read without prejudice by every family, it would do more towards effecting that dietetic reform in our community which the cause of social, intellectual and moral improvement so much demands, than any mere tract which has ever yet been written.

CHANNING ON TEMPERANCE.—This address, beautifully printed, in a volume of seventy-three pages, and extended by notes and an appendix to one hundred and nineteen, is one of the best things of the kind we have seen. The leading principle is, that the great evil of intemperance is inward, or spiritual—a principle so plain and undeniable that no one will doubt, for a moment, its justness. We need not say more—especially as we have marked several passages of the work for insertion in this journal.

DR. MUSSEY'S PRIZE ESSAY.—Our readers are probably acquainted with Dr. Mussey's Prize Essay on ardent spirits and its substitutes, as a means of invigorating health.

Its reputation is so well established, that we have little hope of adding to it by any remarks of our own; but having learned that a new edition has just been published, in a very cheap form, we could not help commending it, once more, to the friends of temperance, especially for gratuitous distribution.

We had also another object in view. Dr. M. has not only given his own testimony in favor of water as the best drink of mankind, but has adduced the testimony of a long list of distinguished physicians of modern times, to the same point. The following are some of his remarks, in closing the argument:

"Not only at the present day, but in times gone by, and even far back, up to the remote periods of regular medicine, eminent physicians have commended water as the best, or as the only proper and healthful beverage for man. Among them may be mentioned Parr, Cheyne, Arbuthnot, Sydenham, Haller, Stahl, Van Swieten, Boerhaave, Hoffman, and even Celsus, Galen, and Hippocrates."

Now all we have to say in regard to this testimony in this place, is, that if the fact is established that water is the best and only proper and healthful drink of man, then the question is settled in regard to wine, cider, beer, coffee, tea, &c. For by what sort of logic shall we attempt to prove that we have a moral right to use the *worse* instead of the *better*, when the better can be the most easily obtained?

THE HOUSEKEEPER'S BOOK, by a Lady.—"Got up" in a very good dress, and containing about thirty pages, at its commencement, which are worth reading. The greater part of the remainder of the work is just such a mass of information—if it deserve the name of information—as we do not wish to see circulated, precisely for the reason that we believe it will do no good, but much harm. We doubt whether the intelligent female has a moral right to spend her time on such preparations of food as this work recommends; and we are not a little surprised that the author should spend time in recommending them.

THE SABBATH.—A law has passed, in the legislature of Massachusetts, entirely prohibiting the sale of intoxicating liquors on Sunday. If this law could be enforced, and if it could have been made to include a prohibition of the sale of segars, we should rejoice at its enactment. We have witnessed scenes on the Sabbath, in Massachusetts—the heart of New England—at which all would blush, were they not so common. We do hope, however, that the new law will have some effect in awakening the half-way men in the ranks of temperance, to more vigorous and efficient action.

THE LICENSE LAW.—A petition is in circulation in Washington County, N. Y., against the practice of granting licenses for the sale of intoxicating liquors. The petition is said to be receiving the signatures of all classes of citizens. The petitioners think it necessary to apologize for their apparent ultraism, by saying that Luther, Wilberforce, and all other reformers, were ultraists; and that even truth itself is ultra. We do not believe any apology to be necessary. The case is a plain one. It is but the voice of the people against the taskmaster, Intemperance.

NANCY LE BARON.—None of the excellent series of books, of which this constitutes number thirteen, has interested us half so much as the story of Nancy Le Baron. Tales of such thrilling interest, especially when founded on fact, can never be too widely circulated. We do not attempt to describe it; any description of ours, would do it positive injustice.

KITTY GRAFTON.—This is number fourteen of the same series. It “goes the whole,” as a Kentuckian would say, against all distilled and fermented liquors. The writer is especially at war, this time, with cider. He is evidently on the right road. In a few years he will renounce his dear hot drinks—tea and coffee.

LIBRARY OF HEALTH.

THE BENGAL CONJURORS.

WE learn from a report on the state of Education in Bengal, by Mr. Adam, that practitioners of medicine are in great demand there; as must necessarily be the case in all ignorant or vicious communities. In the little subdivision of country called Nattore, containing only three hundred and fifty square miles—a territory not larger than eight or ten of our New England towns—he found one hundred and twenty-three regular medical practitioners. True, the population is greater to a square mile than with us; so much so, that for each regular physician, there are about fifteen hundred inhabitants; though many of them are under the influence of other “doctors,” as we shall see presently.

Some of the regular practitioners—perhaps the majority—are educated, as it is called, in their medical schools; but their *education* is of very little value. The only skill they think it affords them is in the art of *distinguishing* diseases; for when they have once made up their minds what a disease is—that is, can give it a *name*—they prescribe for it, in precisely the manner laid down in the books which they have studied; from which it would be deemed unheard of presumption to depart.

Here we see how little difference there is between ignorance in Bengal and ignorance in the United States.

The mass of the people, even here, and the majority of our quacks, entertain the idea that if a name can only be attached to a disease, nothing remains but to administer a remedy. If it cures, why, very well; if not, the disease was so severe as to baffle medical skill!—When will it be understood that diseases are not *creatures*, but only modes of irregular *action*; that these modes of action are as variable as the various individuals of our race; and that strictly and philosophically speaking, no two persons were ever sick exactly alike, or required exactly the same treatment, since the world began. Could this simple idea obtain everywhere, it would strike a death blow at quackery.

The medicines administered by the Nattore doctors, are both vegetable and mineral. Some of the vegetables consist of barks, leaves, roots or fruits; others, of substances kept and sold by druggists, as camphor, cloves, cardamomums, &c. They are given in various forms, according to a certain routine.

Besides the one hundred and twenty-three physicians, they have also in Nattore, two hundred and five village doctors, and twenty-one small pox inoculators. The latter consist chiefly of brahmins, but are destitute of science, and distinguished for nothing, so far as we can learn, except their prejudice against the *kine* or *cow* pox.

The village doctors are of both sexes, and make no pretensions to science. They give a few simple vegetable preparations, which are either preceded or followed by pronouncing an incantation, and by striking and blowing upon the body. To these should be added—to complete the list—two hundred and ninety-seven female practitioners of obstetrics.

We come now to the conjurors—the main subject of this article. These are best described in the language of Mr. Adam himself.

“Still lower than the village doctors, there is a numerous class of pretenders who go under the general name of conjurors or charmers. The largest division of this class are the snake-conjurors—their number in the single police subdivision of Nattore being not less than seven hundred and twenty-two. There are few villages without one, and in some villages there are as many as ten.

“They profess to cure the bites of poisonous snakes, by incantations or charms. In this district, particularly during the rainy season, snakes are numerous, and excite much terror among the villagers. Nearly the whole district forming, it is believed, an old bed of the Ganges, lies very low; and the rapid increase of the waters during the rainy season, drives the land snakes from their holes, and they seek refuge in the houses of the inhabitants, who hope to obtain relief from their bites by the incantations of the conjurors.

“These take nothing for the performance of their rites, or for the cures they pretend to have performed. All is pecuniarily gratuitous to the individual; but they have substantial advantages which enable them to be thus liberal. When the inhabitants of a village hitherto without a conjuror think that they can afford to have one, they invite a professor of the art from a neighboring village where there happens to be one to spare, and give him a piece of land and various privileges and immunities.

“He possesses great influence over the inhabitants. If a quarrel takes place, his interference will quell it sooner than that of any one else; and when he requires the aid of his neighbors in cultivating his plot of ground, or in reaping its produce, it is always more readily given to him than to others.

“The art is not hereditary in a family, or peculiar to any caste. One I met with was a boatman, another a chaukidar, and a third a weaver. Whoever learns the

charm may practise it, but it is believed that those practise it most successfully who are "to the manner born," that is, who have been born under a favorable conjunction of the planets.

"Every conjuror seems to have a separate charm, for I have found no two the same. They do not object to repeat it merely for the gratification of curiosity, and they allow it to be taken down in writing. Neither do they appear to have any mutual jealousy, each readily allowing the virtue of other incantations than his own.

"Sometimes the pretended curer of snake bites by charms, professes also to possess the power of expelling demons; and in other cases, the expeller of demons disclaims being a snake-conjuror.

"Demon-conjurors are not numerous in Nattore; and tiger-conjurors, who profess to cure the bites of tigers, although scarcely heard of in that thana, are more numerous in those parts of the district where there is a considerable space covered by jungle inhabited by wild beasts.

"Distinct from these three kinds of conjurors, and called by a different name, is a class of *gifted* (guni) persons, who are believed to possess the power of preventing the fall of hail, which would destroy or injure the crops of the villagers. For this purpose, when there is a prospect of a hail-storm, one of them goes out into the fields belonging to the village with a trident and a buffalo's horn. The trident is fixed in the ground, and the gifted makes a wide circuit around it, running naked, blowing the horn, and pronouncing incantations. It is the firm belief of the villagers that their crops are by this means protected from hail-storms. Both men and women practise this business. There are about a dozen in Nattore, and they are provided for in the same way as the conjurors."

HOW TO SPOIL TEETH.

SOME writer on health has said, that if it were our supreme object to spoil our teeth at as early a period of life as possible, we could scarcely take a more successful course than that which is now usually, though blindly, adopted.

If this is the case, however, why—it may be asked—should any rules or laws be given on the subject. If people are already spoiling their teeth as fast as they can, what need of any further information or advice?

Answer. The destructive course to which I have alluded is not *quite* universal. There are a few—odd fellows, shall I call them?—who venture to be singular in this matter; and for their sakes it is, that I venture farther in a short article. Those who need it not, can stop when they get to the end of this paragraph, and read something else.

The first and most important general rule for spoiling the teeth is, to avoid using them. In early infancy, let the mother or nurse do the work of mastication. This accomplishes the object in two ways. It injures the teeth directly; and it injures them through the medium of the stomach.

Injures the teeth not to use them! you will exclaim. Yes; it is so. The Creator has made the teeth to be used; and neither the teeth, nor the gums, nor the glands that furnish the saliva, will do as well when not used as when used moderately. This is a general law of the animal economy. In order to have full strength, the muscles must be used in walking, &c.; in order to have a good brain and nervous system, the mind must be used; in order to have good lungs, we must breathe, cry, talk,

read and sing properly ; in order to have a good stomach, we must use that too ; and so of the teeth.

Now then, I say again, that if you wish to know the first and most important great rule for spoiling the teeth, it is to oppose the intentions of the Creator, by neglecting to use them.

When, therefore, an infant's teeth begin to appear, and the Creator by this indication seems to say—" Give him now a little solid food "—you should adopt very different language. Let his food continue to be as soft as it can be. Chew it for him. Or if not, soak it to a complete pulp, before you give it to him. Or give him something that will dissolve in his mouth, as sugar, candy, or soft pap. Or—dear little fellow—give him some ice cream, now and then. The latter, besides injuring the teeth by not calling them into use, will do so by excessive cold, as applied to the stomach.

As he advances and requires more and more food in addition to his native milk, and as it requires more and more time to masticate or even to soak it for him, you can adopt another plan, which is to oil it. Give him buttered bread, or bread dipped in gravy. Let it all be soft, too ; never let him eat crusts. Soak it in milk. Make him puddings, pies, &c. Anything, in short, that will save the trouble of using the teeth.

As life advances still farther, let more and more pains be taken to save trouble to the teeth. Let his food always be boiled soft, or mashed, or soaked, or buttered. But need I repeat ? To do so, would be to name almost every article of our ordinary bills of fare. I will only add, that it will be well to adopt the commonly received opinion, that fat meat is better for the health of young folks than lean.

Among the rest, it must not be forgotten to wash down nearly every mouthful of food with some liquid or other.

It is true that water and oil are not usually thought to agree well *out* of the stomach, and may not *in* it. But, by the way, you are not obliged to drink water, and indeed it is not so good for your purpose as other drinks, such as coffee, tea, chocolate, beer, cider and wine. Let especial pains be taken to give him hot drinks.

If the little fellow shrugs his shoulders at the heat, or bitterness, or nauseousness of any of these things, do not heed it. Let him have your example. Let him see that to be like you, they must go down, and you will find that he will not only at length relish them, but even prefer them.

Another important means of destroying the teeth is to neglect them. I know that many people tell us that they last the longer for neglecting them—that no people have better teeth than those who take the least pains to preserve them;—just as they tell us that people who most neglect their bodies, in general, have the best health. But do not believe this; for it is not—and never was—true.

I say again, therefore, if you wish to destroy your teeth, then see that you neglect them. Never rinse or wash your mouth after eating. Never use a brush to get off the filth or tartar. If a tooth begins to decay, and even becomes quite offensive, do not be in haste to have it extracted; but let it stay in, till it injures some of the rest.

Above all, never consult a dentist. I know it is generally thought that if we consult a physician, he will do something to make us sick, to get a fee; and you may hence suppose that the dentist will act on the same principle. But, however it may be with the physician, and with some young quacks who call themselves dentists, I can assure you that all respectable and valuable dentists, if you set them to work, will act otherwise. They will try to preserve the teeth. They will file, fill, extract, &c.

Another way to spoil the teeth is, to chew, or smoke, or snuff tobacco. Now I do not suppose that tobacco injures the teeth by coming in contact with them ; nay, it even has one effect to preserve them. He who chews tobacco will usually put a piece of it in his mouth, immediately after eating, and begin to chew it, which washes his teeth, and so far does good. But then the evil which the filthy stuff does to his gums and tongue, the membrane of his nose, the salivary glands, his eyes, his ears, his stomach, and his whole nervous system, is so great as to counteract, and much more than counteract, the good which results from rinsing the teeth well three times a day. So that, on the whole, if you wish to leave nothing undone which shall have a tendency to accomplish your object, by all means use tobacco. Chew it, if you can ; if not, smoking or snuffing will answer the purpose. .

I have thrown out the idea, more than once, that the teeth may be injured through the medium of the stomach. I suppose I have said just enough on that point to excite curiosity, and lead you to wish for an explanation. An explanation—so far as I can give it without going deep into physiology—you shall accordingly have.

The membrane or skin which lines the mouth, and nose, and gums, and salivary glands, extends also to the stomach, and beyond it. Whatever affects any part of this membrane, to injure or to benefit it, affects, by what we call sympathy, every other part of it. Why this is so, is not so easily explained to you ; but it is a fact.

Now, then, anything which weakens and thus injures the stomach, weakens or injures at the same time the membrane that covers the gums ; and whenever the gums are injured in any way whatever, the teeth begin to be affected. Thus hot drinks, which weaken the stomach, soon make the gums soft and spongy, or at least more irritable or tender.

If this explanation is sufficient, you see what I mean by injuring the teeth through the medium of the stomach. In any event, if you have faith enough, you may believe that they are thus injured, and govern your conduct accordingly.

This will open to your view a great variety of means for destroying the teeth. The practice, begun in early life, of soaking, oiling, chopping and mashing food, and of washing it down, especially with hot drinks, must be continued and increased. And if you can by any means afford it, I would advise you to get a stomach pump, and after reducing all your food, of whatever kind it may be, to the consistence of a thin jelly, and heating it boiling hot, introduce it into your stomach through the pump. I might perhaps suggest the importance of making an opening into the stomach; like that which Alexis St. Martin had by means of a wound—but perhaps this would be attended with a little danger. But at any rate do all you can to save the labor of the teeth.

Do not heed the outcries of those who say that all this is cheating the teeth; and that we must inevitably be sooner or later punished for it. One principal part of the punishment to which they refer is the loss of the teeth—the very thing you wish to effect. The world, you know, think it a serious evil to lose the teeth early; though, in their ignorance they do so. They think—perhaps—that they not only contribute to comfort and beauty, but to health. It is true that the penalty of cheating the teeth falls upon our whole frame as well as upon the teeth themselves; but then it comes later. We may die long before our general health begins to suffer from their loss. Is it not folly to dread an evil which we may not live to experience?

One thing more, patient reader. I have spoken of the effects of tobacco on the teeth; and I have told you that

a part of the evils produced by using it, affect us through the medium of the stomach. Now tobacco is a medicine ; and all medicines—spirits, opium, salts, &c., &c.—have also an injurious effect, while we are in health, on the teeth. It will therefore be desirable that among other things, you should live on the contents of an apothecary's shop as much as you can ; or what is still better for your purpose, convert one of your own rooms into a shop of this kind. A smaller assortment than is commonly found in most of our regular apothecaries' shops will do very well, when you can have it constantly at hand.

In short, the way to the ruin of your teeth—if you really desire it—is, as Franklin said of the way to wealth, as plain as the way to market. But I need not enlarge. It is a road on which most of the present generation have entered, and which, whether I proffer my aid or not, mankind will be likely for some time to pursue.

CASE OF REFORMATION IN MAINE.

DR. ALCOTT:—Having had an opportunity, during the year past, to read your *Moral Reformer*—now *Library of Health*—and thinking that I might possibly add one mite to encourage you in your good work, I have ventured to send you a short account of my own experience in the science of Physiology.

I am now over fifty years of age, and was taught to work in my youth. My constitution was good, and I possessed uncommon muscular power. I had nothing but my hands to begin the world with, and being pretty ambitious, I was not at all sparing of my strength. I ate heartily of meat and everything else that was brought upon the table, asking no questions. I also drank tea, coffee, &c.

Something more than twenty years ago my digestive organs gave way ; everything I ate hurt me, and I hardly knew a well day, for almost twenty years. I became very nervous—was greatly troubled with flatulence, almost continually belching wind—had much low spirits, &c. In the summer of 1829, my mental faculties gave way. I lost my enjoyment of everything, and gave up business. My sleep was greatly disturbed. I fell into despair ; wished myself dead a thousand times, &c.—But I forbear.

After about five years of fruitless wishes to die, and finding at last that I must live my appointed time, (medicine, journeying and every effort of my friends having failed to give me any relief,) as a good providence would have it, I resolved to help myself ; and immediately set about it. I had seen and heard, by chance, a sketch or two about some persons being cured by diet. Two years ago last fall, I commenced and made a desperate effort, and by the blessing of God, succeeded beyond all expectation. I lived almost wholly on coarse bread, and apples, and potatoes, and drank cold water, (or as a preventive of flatulence, vinegar and water, sweetened with molasses,) used friction powerfully on my skin, and began to try to work.

I soon began to recover my health. My food digested well, and did me good, and my mind became cheerful ; and for two years past I have enjoyed better health than before for twenty-five years, and almost uninterrupted peace of mind. I enjoy my food, my sleep, my friends, my property, and everything else that is good ; and few men of my age can perform more labor than I can, although I endeavor to be temperate in *all* things. From my articles of food I have discarded everything of a greasy nature, such as meat, butter and gravies ; and pepper, spice, and all kinds of seasoning and stimulants, except salt.

About four months after I began to diet, a friend who had heard Graham lecture, put into my hands some of his books—his cholera lecture, and a pamphlet containing nearly one hundred cases of cure by means of diet. I now entered, as far as my circumstances would admit, into a thorough investigation of his theory ; and as my own experience corroborated it, I was not slow of belief. I became a warm advocate of his very unpopular doctrines.

In view, sir, of the light and experience I have had on this subject, I judge that it never was the original intention of the Creator that man should eat flesh. Before Noah's flood he never did eat it.* But when man had become corrupt, and his appetite depraved, he lusted after flesh, and God indulged him in its use ; the consequence of which was to shorten his life remarkably. And when mankind return, as with the increase of light, and virtue, and religion, they will, I see no reason why they may not live as long as they did before the flood.

Originally, a garden was all that was necessary for the support of man. A garden with a spring of pure water is all that he needs now, unless he wants the pleasure and profit of much doctoring and a premature grave. All his other cravings of appetite are the effects of a bad education, long habit, or a corrupt heart. I say to you, sir, Go on and prosper. A bright era is beginning to dawn on the world. The signs of the times are not to be mistaken. Man will soon be able to live on angels' food instead of flesh, and the glorious reign of peace, and virtue, and holiness will be consummated on earth.

* We think this a mistake. We believe that the error of eating flesh was one of the causes of the depravity of the antediluvian world.

IMPORTANCE OF ABLUTION.

So great is the importance and necessity of ablution, even in cold climates like our own, that we cannot refrain from pressing the subject in every form and on every proper occasion, upon the attention of our readers. Here follow some valuable extracts from old authors on the subject; for which we bespeak the attention of our readers.

Ablutions were common among the Romans, and even constituted a religious ceremony. Sometimes they washed their hands and feet, sometimes the head, and oftentimes the whole body; for which purpose, at the entrance into their temples, were placed marble vessels filled with water. The Romans used to wash the feet of new married women, as an emblem of purity. If a man committed murder, or any other act of violence, he was not allowed to approach the altar till he had washed himself.

Ablution, however, was not always performed by bathing; they sometimes made use of aspersion, or sprinkling with water, which was done with a branch of olive, laurel, or an instrument made on purpose.

But the more august mysteries, such as those of Ceres, required ablution, or dipping of the whole body; and the oracle of Trophonius could not be consulted, till a man had first dipped himself several times in the river Hercyna. Eneas dared not handle sacred things till he had purged himself by a proper ablution.

The Jewish religion, even, required continual ablutions or washings; and we read that Moses was commanded "to make a laver of brass for Aaron and his sons to wash their hands and feet in, when they went into the tabernacle of the congregation." But as people

accustom themselves to regard things appointed for sacred uses with a kind of awe, this very practice, which was only intended as a sign of inward purity, at length became an essential part of their religion—an error with which Christ reproached the Jews.

Thus it appears that Moses enjoined ablutions, the heathen adopted them, and Mahomet and his followers continued them; and thus they have got footing among most nations, and make a considerable part of most established religions.

Ablutions, nevertheless, owe their origin to a more ancient source. The custom of ablution, in warm countries, is essential to cleanliness and health, where the luxurious habits of indolent indulgence are too apt to prevail over remote advantages which are to be obtained by exertion; thence it appears to have been introduced by wise legislators or lawgivers among the religious duties.

The Brahmins of India, and all the numerous inferior casts, perform certain ablutions at stated periods in every day. The Brahmins must bathe their whole bodies before they eat, when they eat, and before they retire to rest. The Shaster obliges them to undergo an ablution after the nuptial rite. Both sexes practice this ablution, and have a high veneration for the waters of the Ganges. But as they cannot always be near enough to wash themselves in the sacred waters, the Brahmins tell those so situated, that other waters will have the same virtue, if, while bathing, they pronounce certain words.

The Egyptians seem to have borrowed this practice, along with others of their religious institutions, from the Asiatics, for priests had their diurnal and nocturnal ablutions; the Grecians, their sprinkling; the Romans, their lustrations and lavations; the Jews, their washing their hands and feet, besides their baptism; the ancient christians

had their ablutions before communion, which the Romish church still retains before their mass, sometimes after ; the Syrians, Copts, &c., have their solemn washings on Good Friday ; and the Turks, their greater and lesser ablutions.

From the establishment of the custom under the sanction of religion, the transition to a symbol of purity was neither difficult nor unreasonable, and hence it had been diffused through all ancient religious institutions, even where the same motives to frequent ablutions did not exist.

However whimsical these ablutions may appear to the unreflecting, it strongly marks the wisdom of the institutors. And even in cold or temperate climates, few things would tend more to prevent disease than a frequent practice of them. Were every person, for example, after visiting the sick, handling a dead body, or touching anything that might convey infection, to wash before he went into company or sat down to meals, he would run less hazard of catching the infection himself, or of communicating it to others.

Whence does it arise that the Asiatics and Africans have such fine teeth, and that in our cities, the fair sex especially, rarely possess fine teeth, for any length of time ? It is owing, in part, to the ablution of the mouth after meals by the former, and its neglect by the latter.

Frequent washing not only removes the filth and sores which adhere to the skin, but likewise promotes the perspiration, braces the body, and enlivens the spirits. The custom of washing the feet, though less necessary in cold climates, is, nevertheless, a very agreeable piece of cleanliness ; and contributes greatly to the preservation of health.

This piece of cleanliness would often prevent colds and fevers. Were people careful to bathe their feet and legs in lukewarm water, at night, after being exposed to

cold or wet through the day, they would seldom experience the bad effects which proceed from these causes. The Armenians, who are the Quakers of the East, are the most healthy people in Asia, and they attribute this happiness to the constant use of the hot bath.

FOOD BEFORE THE FLOOD.

MR. EDITOR:—The following extracts, which I have made from several works, will serve to show your readers that the opinion that man is not naturally a flesh-eating animal, is not peculiar to a few individuals in Boston.

G.

“In the history of man in the Bible, we are told that dominion over the animal world was bestowed upon him at his creation; but the divine permission to indulge in animal food was not given till after the flood. The observations I have to make accord strongly with this tradition; for while mankind remained in a state of innocence, there is every ground to believe, that their only food was the produce of the vegetable kingdom.”—
SIR EVERARD HOME.

“To take the life of any sensitive being, and to feed on its flesh, appears incompatible with a state of innocence, and therefore no such grant was given to Adam in paradise, nor to the antediluvians. It appears to have been a grant suited only to the degraded state of man after the deluge; and it is probable that as he advances in the scale of moral perfection, in the future ages of the world, the use of animal food will be gradually laid aside, and he will return again to the productions of the vegetable kingdom, as the original food of man, as that which is

best suited to the rank of rational and moral intelligence. And perhaps it may have an influence, in combination with other favorable circumstances, in promoting health and longevity.”—DICK ON THE PHILOSOPHY OF RELIGION.

“We have no hesitation in saying, that the grant of animal food originated, not in the idea of adding to man’s enjoyments, but in necessity. Many excellent divines have argued that God changed the diet of man because he had already determined to abbreviate the span of human life. This may be true, because we believe experience has established the fact, that a diet of which animal food forms no part, if it tend not to increase the muscular power of man, renders him much less liable to disease.”—GLEIG’S HISTORY OF THE BIBLE.

“Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree, yielding seed; to you it shall be for food.”—Gen. i. 29.

“It is not, perhaps, to be understood, from the use of the word *give*, that a *permission* was now granted to man, of using that for food, which it would have been unlawful for him to use without that permission; for by the very constitution of his being, he was made to be sustained by that food which was most congenial to his animal economy; and this it must have been lawful for him to employ, unless self-destruction had been his duty. The true import of the phrase, therefore, doubtless is, that God had *appointed, constituted, ordained* this as the staple article of man’s diet. He had formed him with a nature to which a vegetable aliment was better suited than any other. It cannot, perhaps, be inferred from this language that the use of flesh-meat was absolutely forbidden, but it clearly implies that the fruits of the field were the diet most adapted to the constitution which the

Creator had given. This view of the sense of *giving* is confirmed by the ensuing verse, where the same language is employed; and God is said to have *given* the green herb to the beasts and birds. This cannot mean a permission, but an appointment, such as we have described above."—PROF. BUSH'S MANUSCRIPT NOTES ON GENESIS.

EATING BETWEEN MEALS.

THE habit of eating or taking something between our meals is almost universal. Not that all mankind, or even the majority of them, are in the habit of eating anything between their regular meals which can be properly called solid food, though we are not quite sure of even that. But *something* or other, and in some form or other, either solid or liquid, most persons contrive to be frequently found chewing or swallowing.

Some chew tobacco. Others, as the East Indians, chew the betel nut. Some chew opium. Some take snuff. Some smoke the pipe or the cigar. Some drink almost incessantly; and the stronger the drink the better they like it, provided it does not quite intoxicate them.

Some would not stoop to all this. They are, as they suppose, far wiser. Perhaps they are really so. And yet they chew or eat something often. It may be ordinary food. It may be meat or bread. It may be something a little extraordinary. It may be some other common eatable. It may be pies, cakes, sauces, sweetmeats. It may be apples, pears, peaches, figs, raisins or nuts.

But there are some who know better than to meddle, between their regular meals, with any of the things we have mentioned. They assent to the doctrine of the physi-

ologist, that the stomach, like every other organ which is muscular, needs its seasons of repose; and that anything swallowed, during these seasons, unless it be a little water, breaks in upon its rest.

And yet these very persons are often among the worst disturbers of the stomach, and interrupters of its repose. They would not, for the world, eat or drink anything between meals. And yet they are often found drinking a little soda water, chewing a little gum arabic, a little liquorice, calamus, lemon or orange peel, cinnamon, cloves, &c. Or if they are females, they indulge themselves with a small lump of sugar now and then, or a little candy, or a little fennel, or dill, or caraway, or coriander; or think they need a little candy or some other article of confectionary, and sip a little at that now and then. Some few, still more depraved, eat charcoal, chalk and clay; and we have known children at school to eat slate pencils.

True, they have bad feelings, and do it to obtain relief; but what then? Do not others eat, drink, chew, snuff, smoke, &c., between their meals for the same purpose? And are not the consequences in the one case about as deplorable as in the other? What these consequences are, it seems needless for us to say just now. They have often been presented in detail, in this work, as well as elsewhere. We need only say, now, that the tendency of all these errors is not only unfavorable to health, but to morality; and that it is one of the first things which a person who has caught the true spirit of reform ought to set himself to correct.

DANGER FROM EARTHEN VESSELS.

WE believe it to be generally understood by those who know anything of chemistry, that the common or red earthen vessels of this country are glazed with an oxyde of lead ; that this oxyde combines readily with the common acids of food and fruits, forming a poisonous compound, often the acetate or sugar of lead ; and that it is, of course, unsafe to use these vessels for culinary purposes.

This, we say, is the general understanding of scientific housewives. And yet we are afraid these vessels are still used to a very great extent, even by them. How it should happen, we cannot tell, unless it be a fact, as some assert that it is, that many intelligent people are more anxious to save money than to preserve health.

But be this as it may, one thing is certain, which is, that in many parts of this country, the earthen vessels of which we have spoken are extensively used, and people are as extensively poisoned. Few, indeed, die outright ; nor are the causes of disease so obvious, in every instance, that physicians at once detect them. Besides, where these causes alone produce disease once, they probably fall in with and aggravate other diseases produced by other causes, a hundred or five hundred times.

One of the most shocking cases of poisoning in this manner, occurred in Elizabethtown, Pennsylvania, in the fall of the year 1814. A strange epidemic disease broke out, which affected large numbers of the inhabitants, and among the rest, many whole families. For a time, it seemed to baffle the skill of the physicians, some of whom had not less than forty or fifty patients. Many died, and those who survived suffered the most excruciat-

ing pain; and were only snatched from the gates of death by very large doses of opium and calomel.

At last the physicians, who perceived that the symptoms of the disease were like those which exist in what is called the lead or painters' colic—made the following discovery:—A new pottery had been established in the neighborhood during that year, and the inhabitants of Elizabethtown, pleased with the idea of furnishing themselves with its cheap wares, procured from it large numbers of kitchen utensils, among which was a considerable number of red earthen jars, into which they had put their apple butter, as they called it, or apple sauce. The latter had decomposed the lead glazing of the jars, and formed an acetate of lead, (sugar of lead,) and this had without doubt produced the disease.

We do not remember the precise number that died in Elizabethtown during his severe sickness; but it was very considerable. And the reflection is the more painful, when we consider that a little scientific knowledge of housewifery would have saved them.

There can be no doubt that hundreds of lives are lost every year among us by errors in cooking and preparing food, drink, medicine, &c. But for one who dies, as we have already said, hundreds if not thousands, are more or less injured; some of them for their whole lives.

We will here relate a singular case in our own history. It is copied from the Boston Medical and Surgical Journal, and took place about the first of May last. If it should be a means of awakening one individual to the importance and responsibility of housewifery, and to the necessity of studying it scientifically, we can never regret that we related it.

“The family in which I boarded had stewed a considerable quantity of pears, which they had put in the common red earthen pots of this country. Of this fact

I was not, however, aware, and ate very freely of the pears, much more so than the rest of the family. After several days, I thought I observed a sweetish taste to them, but as I did not suspect they were kept in earthen, I continued to eat them. Presently my mouth began to be sore, and subsequently my throat. Still I did not for two or three days suspect the cause. At last, one evening, as I was eating of the pears, and observing their sweetish taste, the thought struck me that they might be poisonous. On examining the jar in which they were kept, I found that the glazing was off in several places; and in a few, to a considerable extent. I now had little doubt that I was poisoned by acetate of lead, formed by the chemical combination of the acid with the metallic substance of the glazing.

“ But I will be a little more particular in my description. The soreness of my mouth was preceded by considerable thirst, especially at evening; a thing quite unusual with me. Then followed a general redness, tenderness, and ultimately a deep soreness of nearly the whole mouth and fauces. The inflammation, however, was greatest under my tongue. My appetite was not affected, nor my general thirst increased; it was constantly a little greater at evening. Almost every sort of food, except of the mildest kind, such as rice, gave me pain, both by its presence in the mouth and by the heat and smarting it occasioned. My mouth was usually more dry in the morning than at evening, though the thirst was rather less. Sometimes there was a temporary salivation, and a slight (if I mistake not) metallic taste. There was, for four or five days, an almost constant feeling of constriction of the mouth, especially of the lips, which I was prompted frequently, and, as it were, involuntarily, to extend. The roof of the mouth was very little affected at all; and none with this sense of astringency.—The soreness of the mouth continued more

than a week, after which it gradually diminished, and at length disappeared. Only one of the rest of the family (four in number) appeared to be affected. She had a slight redness about the region of the palate, for one or two days.

“No other troublesome symptom appeared during the whole time, except a degree of lientery, accompanied with an unusual irritability of the first passages, and occasional, sometimes severe pains in the stomach. Nor am I sure that the pain in the stomach was not aggravated by imagination. The healthy state of the bowels was restored a day sooner than that of the mouth. The contraction of the lips, and the desire to stretch or extend them, continued till the mouth was quite well.

“There were no other causes to which I could trace the affection I have described, which could have been half adequate to its production. I had not for some time previous departed in any considerable degree from my usual habits of diet, &c., which are extremely simple, except in the following respects:—I had once or twice eaten of some peas not quite boiled; and once of a very small quantity of maple sugar.”

We will only add, that the instances in which human health is exposed more or less by the errors of ignorance or carelessness in modern housewifery are innumerable. We are sometimes poisoned—i. e. injured—by our bread, our cheese, our vegetables, our meat, our drinks. We have frequently known whole families made sick in this way. The evil would be less, it is true, if the system worked itself clear after having been subjected to these evils, (as filthy apple juice is supposed to do by fermentation, or filthy water by running through a few feet of earth interposed between the sink, sty, vault or yard, and the well,) as many suppose it does. But if not, the whole case is altered.

DO THE SICK EVER GET WELL?

THIS question, to some, may appear singular. There are not a few who are so removed from a state of doubt on this point, that they even suppose many persons to be healthier after an attack of disease, than they were before. Nothing is more common than to hear about favorable changes of constitution, produced by sickness.

We do not say that sudden changes from worse to better may not take place in the human constitution, especially at particular periods of life. Nor do we deny that these changes are sometimes so closely connected with a paroxysm or attack of disease, as to present the appearance of cause and effect. But that the favorable change is always, or indeed often the effect of the disease itself, we do not believe; nor do we think such an opinion can be sustained by any sound views, either of pathology or physiology.

The general rule, on the contrary, is, that disease of every description cuts short human life. How much, it is not always possible to tell; because we can never know the number or extent of the other abuses to which the system has been subjected. The rule, however, is subject to as few exceptions as any general rule; nor are we quite sure that a thorough acquaintance with the laws, both of health and disease, would not show conclusively that no exceptions exist.

We would, if it were possible, remove some of the errors which prevail on this subject. We would lead mankind to regard disease, even in its milder forms, as always a serious evil; and then it might be hoped more pains would be taken to guard against it.

If people believed, for example, that each cold which they take, however slight, always exhausts in too rapid a

degree, the vital powers, besides bringing us one step nearer the confines of some other disease, would they not be more careful to prevent it? And yet is it not true?

Is not every individual's life actually shortened by every cold he takes? Is not consumption, in a person constitutionally inclined to it, always hastened a little by a cold? Are not rheumatisms, mania, fevers, and, in short, all other diseases, especially in those who are predisposed to their occurrence, always hastened more or less by the slightest cold they can take?

Again; if people could be made to believe that sudden and great excitement of the stomach and bowels always weakens them permanently, by diminishing, unnecessarily, the sum total of their vitality, would they be as ready as many are, to take emetics, cathartics, &c., every time they feel any unpleasant or troublesome symptoms?

Nothing is more common, with many people, upon the slightest attack of disease, than to take a cathartic. We are acquainted with a distinguished divine, who boasts of his success in dispelling the first symptoms of disease in his family, and particularly in his own person. He does it, almost uniformly, by taking calomel. "If anything ails me," says he, "I take down the calomel." Now if this gentleman knew a tenth of the mischief which he thus does—and calomel is probably no worse, in this respect, than many other cathartics—he would not dare to expend the powers of life in this manner. He would almost as soon cut away, by small pieces, one of his limbs. Nor would it, though more painful, be more destructive or more dangerous to cut away by inches or quarter inches, an arm, beginning with the tip of our fingers, than to take a dose of medicine on every little indisposition, without the advice of a physician.

Will it be said that we are wandering from our subject? Not at all. These medicines, if they do good at all, usu-

ely do it by creating what might be called a new disease, which supersedes the old one. The instances in which an emetic or a cathartic appears to do immediate good, merely by emptying the stomach or the intestines, are comparatively few. They generally afford relief in the manner before mentioned. But the trouble is, that though they often afford relief, and thus appear to do immediate *good*, the remedy is generally worse for the human system than the disease was; or, in other words, the new disease will exhaust the powers of life more than the old one would have done. This, we say, is the general rule.

We call the action, therefore, which is the effect of all medicine, diseased action. In other words, he who has taken medicine, is made sick by it. Not that this sickness or disease should not sometimes be induced by the skilful physician; for we have already made this concession. Still it is a disease; and is only justifiable on the principle of eradicating an old disease, by implanting, for a time, a new one.

Now, then, if the general rule is, that all diseases, by diminishing the vital energies of the human system, do, in themselves, tend to shorten life, and if all medicines do, in fact, induce disease, is it not obvious that we ought to be extremely cautious about taking medicine, unless by the advice of a physician? And does it not greatly add to the importance and necessity of this caution, if it be admitted, as has been elsewhere intimated, that every disease produces irreparable injury?

Nothing, in our view, is better sustained by physiology, than the doctrine that every derangement of the vital organs of the human system, or any one of them, which is so serious as to be worthy the name of disease, does, in fact, produce more or less of irreparable evil to the constitution; or, in other words, that those who are sick, never get entirely well again, but are injured for life.

DR. CHANNING ON DANCING.

WE have been taken to task more than once for what is said in the "Young Man's Guide," in favor of dancing, to certain classes of the community. Neither solicitations nor threats have, however, altered materially our opinion. We know, too well, the great value of this exercise, under due restrictions, in the promotion of health, to be willing to give it up wholly. For this reason we were as much gratified as we were surprised, to find in the Rev. Dr. Channing's Address on Temperance, recently published in this city, the following sentiments. The reader will see, however, that the Dr. disapproves of balls as strongly as he approves of dancing.

"Dancing is an amusement which has been discouraged in our country by many of the best people, and not without reason. Dancing is associated in their mind with balls; and this is one of the worst forms of social pleasure. The time consumed in preparation for a ball, the waste of thought upon it, the extravagance of dress, the late hours, the exhaustion of strength, the exposure of health, and the languor of the succeeding day,—these and other evils, connected with this amusement, are strong reasons for banishing it from the community.

"But dancing ought not, therefore, to be proscribed. On the contrary, balls should be discouraged for this among other reasons, that dancing, instead of being a rare pleasure, requiring elaborate preparation, may become an every-day amusement, and may mix with our common intercourse.

"This exercise is among the most healthful. The body as well as the mind feels its gladdening influence. No amusement seems more to have a foundation in our nature. The animation of youth naturally overflows in

harmonious movements. The true idea of dancing entitles it to favor. Its end is, to realize perfect grace in motion; and who does not know, that a sense of the graceful is one of the higher faculties of our nature?

"It is to be desired, that dancing should become too common among us to be made the object of special preparation as in the ball; that members of the same family, when confined by unfavorable weather, should recur to it for exercise and exhilaration; that branches of the same family should enliven in this way their occasional meetings; that it should fill up an hour in all the assemblages for relaxation, in which the young form a part.

"It is to be desired, that this accomplishment should be extended to the laboring classes of society, not only as an innocent pleasure, but as a means of improving the manners. Why shall not gracefulness be spread through the whole community? From the French nation we learn that a degree of grace and refinement may pervade all classes.

"The philanthropist and christian must desire to break down the partition walls between human beings in different conditions; and one means of doing this is, to remove the conscious awkwardness, which confinement to laborious occupations is apt to induce. An accomplishment, giving free and graceful movement though a far weaker bond than intellectual or moral culture, still does something to bring those who partake it, near each other."

MISCELLANY.

MACARONI.—This is becoming quite a common dish among us. They who are fond of foreign things, either because they are far-fetched or dear-bought, have only to say that they have had or now have the *dyspepsia*, and then, it seems, they are licensed to use macaroni. We have sometimes used it when dining with the fashionable, because, though hurtful, it is less so than most of their dishes, and out of many evils we always prefer the least; but we never add to it any other substance, as sugar, molasses, nutmeg, grated cheese, &c. It is bad enough without these.

For the benefit of those who think us heterodox on this subject, especially for dyspeptics, we extract the following from Willich's Lectures:

“The vermicelli and macaroni of the Italians, as well as all the different dishes made of flour mixed up into paste, and either boiled in water or stewed in butter, are ill calculated for patients and convalescents, to whom they are frequently administered. A paste, when it is so elastic that it can be made into balls, is extremely difficult to be digested. All unfermented pastry is excessively trying to the stomach; and instead of being a subject of surprise that the lovers of such dainties are continually troubled with indigestion and other stomachic complaints, it would be against the order of things if it were otherwise.”

CHERRY STONES.—We have taught, in our public lectures in schools and elsewhere, that cherry stones ought not to be swallowed; and given the reasons for our opinion. One day, not long since, we received from a highly respected friend, whose son we had instructed, the following truly laconic note:

“Dear Sir:—My old friend Willich says you are wrong about the cherry stones.”

S. S.

On turning to Willich, the author referred to, we found the opinion thus expressed :

“The kernels or seeds of apples are bitter and aromatic. Nature seems to have intended these productions for correcting the watery and fermentable fluids of this and all other fruit, apricots excepted. Hence the kernels of apples and pears, as well as those of plums and cherries, ought to be eaten with the fruit, and not to be thrown away as useless.”

This seemed decisive ; but on examining still further, we also found another and a very different opinion. We leave it to our readers to decide which is correct, merely observing that the second opinion corresponds with the views of other writers on the same subject, as will be seen below.

“To swallow cherry stones is highly pernicious, as these stones have sometimes been found to accumulate in the intestines, to form lumps cemented together by viscid phlegm, and thus to produce the most violent and fatal symptoms.”

An Edinburgh physician, in an article which has gone the round of the papers in this country, says—“A very common practice, in eating such fruit as cherries, is to swallow the stones, with the vague notion that these promote digestion. No error can be more fatally absurd. Many cases have occurred, where such practices have been the cause of death, and that of a most excruciating nature. One instance is on record, of a lady, who died in great agony of suffering, and the cause was found to be several large balls found in the intestines, accumulated around clusters of cherry stones.”

COBWEBS SWEEP AWAY.—This is the title of a Fast day sermon, recently published in Newburyport. The author is Rev. L. Withington of Newbury. The object of the discourse is to expose some of the popular delusions of the day. Among other things, Mr. W. has encountered quackery, and as we think, with much success. Not satisfied with this, however, he has assailed those who write or teach on dietetics, and after uttering a few truisms, he comes out against those who teach hygiene and physiology—ranking them, for anything which we can discover, with “despicable hypocrites,” and “shame-

less wretches," who, as he says, are deserving of being "driven from decent society to the den or the brothel."

Now we doubt not, this learned theologian had other game in view than ourselves, as a principal object; but his charge is so sweeping as to include us. We, in our writings and public lectures, "enter into the physiology of the human frame;" and if all this class of teachers are "deserving of the highest degree of popular indignation," we can scarcely hope to escape his mighty besom of destruction. Mr. W., however, has a Herculean task before him. The whole medical world are coming out in favor of teaching physiology in our families and schools; and unless he is exceedingly active, he will need assistants. We believe, however, he can obtain aid enough; and we recommend to him the several worthies in this city who have shown so much valor in his cause.

The truth is, that Mr. W. is one of those witty, eccentric men, who do not hesitate to level their shafts of wit in almost all company, and on almost all occasions—no matter where they hit; nor is he always careful, so it seems to us, how closely he adheres to truth. Of this, we need no better evidence than can be found in the sermon before us. Some of his sallies in the "Puritan"—a work which, in many respects, does great credit to his head and heart—contain also a few things so unsuitable for a minister to utter, that many have have thought and said, "the man must be insane." But we leave the public to judge of his sanity, and him to his favorite employment of brushing at cobwebs.

LAUDABLE EFFORTS.—A committee of the Physiological Society, in this city, are making efforts to contract with agriculturists and horticulturists for vegetables of all kinds, raised on correct physiological principles. They wish to obtain the very best of grain, and all sorts of bread stuffs, rice, peas, beans, potatoes, cabbage, squashes, pumpkins, and all garden vegetables and fruits. We believe their object is, ultimately, to have a market in Boston, which shall contain wholesome, ripe vegetables of all sorts, to the exclusion of those which are unripe or pernicious. The object is a noble one, and we wish it success.

BOSTON PIGGERY.—About six miles from the city, in West Cambridge, says the *Springfield Journal*, is the Boston Piggery. At least seven hundred hogs are constantly kept here, in condition for the market. They are fed entirely on the offal from the dwelling houses in Boston, every one of which is visited in turn by the city carts. The offal increases, and the contractor calculates that it will be sufficient hereafter to fatten one thousand hogs. The pig pen is an enclosure, with places of shelter from the storm. As the hogs attain their size, they are slaughtered on the spot, the fat barrelled up, and the lean sold in the city.

Precious morsels, country reader, are they not? Do you not greatly desire to live in Boston and taste them? But we have reason to believe that you sometimes have bits equally choice and sweet in the country. It is stated that hogs in Vermont, are occasionally fattened for the market on the dead bodies of sheep, (from large flocks,) which die of the rot or other diseases; and our own eyes have witnessed things which fall little short of this.—Who is there that would not love pork?

THOMSONIANISM.—We have received, through a medical friend in Connecticut, "A Report of the New Haven County Medical Society, on the expediency of repealing that section of the Medical Laws of Connecticut, which excludes irregular practitioners from the benefit of law in the collection of fees." It appears from this very valuable and highly acceptable document, that an attempt has been made to bring about a state of things in Connecticut highly favorable to the Thomsonian doctors. Our readers already know our utter abhorrence of quackery in all its forms; and we do hope, for the honor of our native state as well as for the honor of human nature, that no legislative measures will be adopted which will sanction it. There is quite enough of quackery among the most learned physicians of our own or any other country.

LIBRARY OF HEALTH.

THE SICK HEADACHE.

How often, in our country, do we hear of sick headache! How many hours and days—yes, and in the aggregate years and centuries—of valuable time are lost by it, to say nothing of the suffering it entails! And how rapidly do we find it increasing among us, notwithstanding the numerous certain cures for it, which are prescribed at every corner, by nearly every apothecary, every Indian and steam doctor, and every old woman!

One reason why it increases is, that care and anxiety increase. The questions—What shall we eat, what shall we drink, and wherewithal shall we be clothed, not only agitate the human mind as they always did, but they distress it. Once the wants of the community were comparatively few, and easily supplied. But now that labor-saving machinery and the other items of what we call civilization have brought new articles of food, dress, equipage, &c., to our doors, a thousand things which would once have been regarded as only luxuries, have become necessities. Once we could be happy with a few things; and if one of these supposed necessities was absent, it did not make us so miserable as the absence of the same proportion of our supposed necessities does

now. We touch the world, as it were, at a great many more points than formerly ; and this increases our care and anxiety to avoid injury by being properly shielded. But this care and anxiety create nervousness ; and one of the forms in which this nervousness is manifested, is sick headache.

Another reason why sick headache increases is, that we take the wrong medicine to cure it. We resort, almost universally, to some nervous excitant, or as some call it, extraordinary stimulant. One resorts to tobacco, another to spirits, another to opium, another to snuff, another to coffee, another to tea, another to cayenne pepper, and another still to an increased proportion of flesh meat. All these, with many, are certain cures for the sick headache ; so they say ; and so it undoubtedly is. That is, all these, in different individuals, and at different times, are known to afford—for the moment—positive relief. But there is not one of them that cures the more common forms of sick headache permanently. The relief is only temporary. Nay, the cause which first produced it, and which was just now called nervousness, is even increased by it. That diseased sensibility of the nervous system of which we speak, may indeed wear out gradually, but none of the above mentioned excitants hasten the process. In general they retard it. The headache sometimes gradually wears out in spite of them. But it would always wear out sooner were they entirely let alone. No person ever found relief from sick headache in a cup of tea, or coffee, or a pinch of snuff, or a glass of brandy, or an extra meal of exciting food, in whom the pain did not, as the consequence, tend to return again, with increased violence.

Another reason why sick headache increases, is *because* it increases. The matter is easily explained. Multitudes who are subject to it, after a day or two's loss

of time and much pain, not only return to their accustomed occupation, whatever it may be, but labor with increased exertion, as if to make up for loss time. And what is still worse, and in some respects inexplicable, though they often discover that their season of headache is rendered more intolerable by over-working or over-eating, or by the eating of certain substances, they will readily resort again to the same things, or to the same excess of labor or food, as if they were entirely ignorant of the whole subject. The more they are afflicted, the more determined they seem to brave it out, in their erroneous course, during their days and weeks of health. And the more these seasons of health are shortened, the more eagerly do they pursue a course of conduct which they are fully sensible will tend to shorten them, as well as to render their seasons of pain more severe.

One individual whom we knew, used frequently to remark, that she was free from her headache as long as she labored moderately, and confined herself to a few crusts of bread. Why then did she not live in this way at all times? Why not confine herself to plain, simple, vegetable food and water? Why return to stimulating food and drink, and an alternation of labor with indolence, when she knew perfectly well that they would bring with them a return of the suffering?

No one cause produces more sick headache than the violence which is done, in modern times, to the stomach. In the first place, the strange mixtures which are thrust into it are quite enough to destroy it, and through it the health of the brain and nervous system. If the contents of a stomach, recently replenished at a fashionable table, could be exposed to view as the contents of an open pail or vessel, few could long endure the sight. They would turn away in disgust; and well they might. The sto-

mach was never intended, by its divine Author, to hold such heterogeneous mixtures.

In the second place, we throw numerous substances into it, which it cannot dispose of but with the utmost difficulty. Of this sort, are our gravies, our sauces, our pickles, many of our preserves, our sallads, our mince pies, our paste dumplings, our melted butter, our fat meats, our hot buttered flour bread, and our pastry in general. And even of wholesome things, we strongly abuse our powers of digestion, by our extravagances in regard to quantity, or by our neglect of mastication.

Thirdly, we swallow numerous substances which are well calculated to inflame, and which do often inflame the tender lining membrane of our stomachs. We could mention twenty substances in common use as food or drink, which, at the temperature at which they are usually received, could not lie ten minutes on the lining membrane of the mouth or the throat without inflaming it. Nay, more; we could mention several which, under the circumstances above mentioned, would cause a slight degree of inflammation in the palm of the hand, thick and tough as its scarf skin is. And does any one believe that such things will not injure the lining membrane of the stomach? In charity to human ignorance we would be glad to believe so. But we cannot. Most of us eat substances, daily, which would as certainly inflame our mouths and throats as they pass through them, were they not in continual and rapid motion, in passing, and did we not so soon convey them away into a common repository, more remote from the seat of sensation.

In view, then, of the whole subject, let us cease to wonder at the prevalence and even the increase of nervous or sick headache. Either that or some other disease must continue to prevail, and even to increase, as long as people continue thus to abuse themselves. It is

a blessing that it should be so. Disease, in its more moderate forms, such as sick headache, is designed to warn us of the danger of our errors; and if we will not heed the warning, it is but just that we should suffer severer punishment.

PICTURE OF A LITERARY GIANT.

PASSING through one of our principal cities, not many years since, I met one of that species of animals sometimes called Literary Giants. By this term is meant, as I understand it, those men who have the faculty of accomplishing a great deal of literary labor in a moderate amount of time.

It was the middle of October; and a more beautiful day the sun never beheld. As I approached the gentleman he was going to his chaise, which he appeared to have deserted for a few moments. The usual civilities were interchanged, in connection with which, according to the "Yankee custom," I spoke of the weather; saying it was warm for October, &c. "Yes," said he, "it is warm, but very *bad* weather; it subjects people so much to colds."

I started at the idea of its being *bad* weather, and hardly knew what reply to make. On surveying the man throughout—for he was more than six feet high, and whatever might have been the fact in relation to his mind, a real giant in body—I saw that he was wrapped up with as much care as if it were the middle of winter. I soon ascertained that he was obliged to keep thus muffled up to prevent taking cold; and that he had worn flannel under-clothes all summer. He said he could not

get along otherwise, and wondered that I—a literary man as he regarded me—could get along as I did. “But I suppose,” said he, “that though you have on no great coat or surtout, you wear flannel.” Not at all, said I, at this season. “But do you not, in the winter?” Oh yes, I replied, I have hitherto done so; though I have made up my mind to wear the cotton flannel, as it is called, this winter. “I believe that is better,” said he; “I wish I could get along with it.”

You must harden yourself, I observed. “But how?” said he. As physiology teaches you to do, said I; for I knew he was not wholly ignorant of that subject. “I am too old. I am fifty-five.” Not at all too old, was my reply. You are not too old, as you have already told me, to grow more and more susceptible to cold. You say you grow worse and worse, in this respect, every year. But if you are not too old to grow worse, you are not too old to grow better. At least, you can stop growing worse; and to do that is to do something. I do not mean to say you can become a young man of twenty-five.

“But tell me now,” said he, “how I can harden myself immediately. I have not time to go through with any of your long processes. I wish to get strong at once.”

I know of no short or royal road to permanent physical vigor, I replied. It is too valuable a blessing to come at, when once lost, without hard digging. But if you will take time—if you will go to work at it, in earnest, as a work of years—you can certainly accomplish something. Eight years hence, when you reach your grand climactic, you may be a tolerably healthy man.

“What is the first thing I ought to do?” said he, almost impatiently. I will tell you, said I, the first thing you ought not to do. You ought never, by night or by day, in sleeping or in waking, to allow yourself to be *one*

degree too warm. It is this soaking ourselves in hot feather beds and hot rooms, and in too much clothing, that makes babies of us all.

"Oh, I know it," said he; "you are undoubtedly right; but what can be done? I use a COAL FIRE; and I cannot control the heat as I would. I cannot, I tell you I cannot control these matters so very nicely. How can I?"

But can you do nothing at all, I inquired, towards regulating the heat of your room, and your bed—and your clothing? You will not surely say that because you cannot do all you may wish, you will do nothing. You can at least *do all you can*. You can at least get out of your warm room to sleep, and sleep on straw, or a mattress, and keep in the open air as much as possible by day. You can even make a strong effort to keep down the extra heat, which coal fires seem so liable to produce.

There is another thing you can do. Next to this soaking in too high a temperature, is the evil of using hot food and drink. Depend upon it, both these expose you to cold. Lay aside all your hot *ingesta*, and take everything into your stomach cool.

"Oh, I have long done that," said he. "I have long discontinued the use of hot food and drink. Still I am not cured."

Probably you have other bad habits, which you have not mentioned, I replied. This habit of taking cold so easily, is continued, if it is not originated, by a great variety of causes. It is not hot drink, and hot food, and hot rooms, and hot clothing alone, that do the mischief. There may be great errors connected with the quality of your food and drink, as well as with your intellectual or moral habits.

"There is one habit," said he, "to which I am addicted, which I know is wrong, very wrong; and yet I am so situated that I do not see how I can avoid falling into it. I will honestly confess it, however.

"During the year, my business leads me abroad frequently, or if at home, imposes on me, for a time, an unusually hard task. I find myself languid, perhaps, or at least somewhat unfit for intellectual exertion; so I take a little extra stimulus,—a little wine—a little ale—a little strong coffee or tea—or an extra beef steak. Well, this carries me along very happily for the time—say for two or three weeks. But at the end of this period, I find myself completely prostrated, and absolutely unfit for business. I am frequently unfit even to *attempt* to do anything; and I actually go to bed and lie there. This, my dear sir, is the way I live, for a great part of my time."

Your story, I observed, is substantially the history of a great many of our literary men; and some of them giants, too. How much to be pitied are they! Undergoing everything; enjoying nothing, or next to nothing; shortening their days, and laying up infirmity and disease for the scanty pittance of years, which constitutions naturally strong would otherwise guaranty them! If you wish ever to be a man again, you must break from this. You must no longer resort to these temporary aids to exertion. You must live on natural and healthy stimuli, and no other.

"I know it—I know it," said he. "You are right. And yet I cannot follow the course which you propose, and which my own judgment approves"—

Then it seems, said I, interrupting him, that God, in nature—in your own nature, I mean—has commanded you to do that which you are not able to perform. Is not this something like a contradiction?

"I was going on to say," said he, "that I could not do it, situated as I now am. But pray do you live up to your own principles?"

Suppose I did not, I observed, would that afford you any excuse for neglect? By the by, however, I am not conscious of materially violating any known laws of the human constitution at present. I have done so formerly; but for some time past, I have in general obeyed them?

"Do you wash yourself, every day," said he, "in cold water."

I do; was the reply.

"What, this cold weather!" he exclaimed.

To be sure, I observed.

"And do you intend to keep it up all winter?" said he.

That is my present purpose; I replied.

"I could not stand that;" said he.

Yes, you could, I replied; and it would be one of the most effectual methods you could possibly take of inuring yourself to those atmospheric changes which now so much affect you.

"It may be so;" said he. "The process *might* harden me, but are you not sure that I should die in the hardening?"

There would be no need of that, I said. Any person who has but a medium share of vigor may bathe in the coldest weather with entire safety and even with advantage. I do not say he ought to use the coldest water he can get. I usually take water that has stood in the house during the night. Perhaps its temperature is 45 or 50°; sometimes more. With this I make a bowl of soap suds, after I have been up a little while in the morning, and wash me quickly, then rub myself dry with a coarse towel, and lastly rub my body freely with a flesh brush, or crash mittens, or with my hand.

"I think I could endure this ;" said he.

Most certainly you could, I observed. There is no need that a man, like you, and at your age, should "give up" and say that he can do nothing. You may yet be a man—an independent man—independent, I mean, of these little atmospheric changes. You may certainly harden yourself.

Look at me. Eight years ago, I was as much worse than you now are, as you can well conceive. Now here I am ; and I could tell you, had I time, how I came here. But here I am, I say, able to do as much work—in my own way—as any literary man you can produce. I am also free from a tendency to take cold, and seldom take cold, in the worst season. The causes which led to this, though numerous, might all be brought to bear upon your own case ; and you too, in eight years to come, though now in that wretched state into which too many—quite too many—of our literary men fall, may be a strong able-bodied man, for a man of sixty-three. Or at least—and that is the main point of our conversation—you may be quite free from your present liability to take cold, and may venture to go abroad once more into the open air to inspire it freely, and to see what the wise man calls the pleasant light of the sun.

FASHIONABLE POISONING.

THE eccentric Lorenzo Dow once published a book, the title of which, if we remember correctly, was, "How to Lie, Cheat and Kill, according to Law." We should like very well to write a volume, entitled, "How to Poison according to Fashion." But volumes, at least, of

any considerable size, are out of the question, in these days of refinement ; and perhaps it is well that they are ; for if we have no large volumes, a smaller proportion of our time will be taken up in reading nonsense.

There is room, however, even in a short article, to give some rules for poisoning according to fashion ; and we will proceed at once to the task.

The fumes of lead, in factories where paints, &c., are prepared, is a slow but certain poison. We do not know that pure lead itself is ever poisonous ; but in the use of it in the arts, as well as in the manufacture of it into culinary and other vessels, it becomes oxydated or otherwise changed ; in all which cases, it is inevitably a poison. If much of it is inhaled or otherwise taken into the human system, especially if the person is not very vigorous, it may produce effects which will be visible in the course of a few months ; but if it is received very slowly, and the person is robust, it may do nothing which will be perceptible for years, unless it be to cause a little paleness, or loss of appetite. Sometimes, indeed, its ill effects are never very obvious. An acute disease sets in, perhaps before the poison has got hold much, or is suspected ; in which cases all it probably does, is to render the disease a little more violent, and a little more certainly fatal. But poison us it certainly must, more or less ; and injury in some shape or other will always follow the introduction of the slightest quantity of lead into the human system. People may flatter themselves that their vigor enables them to throw it off, or that they get used to it. But appearances are deceptive, and there is always mischief within. Such is even the consequence of eating a few red wafers, which contain lead, daily.

We do not undertake to call this species of poisoning very fashionable. Lead factories, so called, are not by

any means common. There are, however, a great many people who put some things, as sauces, &c., into red earthen vessels, glazed with lead; and wherever the substance, whatever it is, which is put into them takes off the glazing, it is poisonous; and if eaten, inevitably injures us in a greater or less degree.

There is one sort of fashionable poisoning which is justifiable. This consists in poisoning the system in one way to get rid of the effects of poison introduced in some other way. The secret by which one poison, introduced by design, expels a poison which was not introduced by design, I cannot now describe. But the practice itself is quite in fashion with one class of men—we mean physicians—and is believed to be right and proper. It is not indeed the usual resort to expel all poisons. In a majority of cases, the person will recover, as it is called, without it. If he can, it is better that he should. It is better, if possible, that he should be compelled to suffer the after consequences of only one poison in his system than two. But whether the second should be resorted to or not must be left to the judgment of the skilful physician.

The almost universal practice of taking active medicine without the advice of a skilful physician, is a fashionable and sure way of poisoning. It injures the system almost as surely as the lead, though perhaps not to the same extent. The injury is most surely and certainly inflicted when it is taken in very small doses. If you take a large dose, say of calomel, or antimony, or arsenic, the system, seemingly aware of the approach of a foe, will react or resist; and vomiting, or purging, or sweating, or all three, may carry it nearly all off. But to poison most successfully, as well as in general most rapidly, you must take the medicine in very small doses, such as you would naturally think could do little good or harm. In such circumstances it steals itself into the blood, and

indeed, in the end, winds its way through the whole system, solid or fluid, and sooner or later brings the whole into what is called a diseased state. Thousands and thousands of children are poisoned for life, in this way by means of "elixirs," "cordials," "drops," "lozenges," "bitters," &c. We need not advise to render this practice more fashionable than it now is. It already destroys well nigh half of the human race, in some would-be refined countries.

Poisoning with alcohol is also very fashionable among us. Some, however, think the fashion is declining. It may be so. In some places, it indeed is so. If any one regards this decline as an evil, and thinks the population of the world is likely to increase too fast as the consequence, we can mention a way to prevent such a direful result.

It will not be necessary, to this end, to encourage the practice of drinking more ardent spirits. This will indeed do the work, though not so effectually in large and fashionable doses, as in smaller ones. When people drink it only occasionally, and that in very large quantities at a time, especially when they go so far as to become actually drunk, there seems to be a sort of reaction. But in order to poison the system and injure the constitution in the fastest possible manner, it should be taken in very small doses, pretty often repeated. A quart of rum divided into thirty-two doses, i. e. half a wine glass full to a dose, and taken in the proportion of one of these each day, will poison the system much faster and much more effectually, and shorten life much more, than when drunk all at once, so as to stupify the drinker and transform him, for the time, into a beast.

This gives the reason why regular cider drinkers are poisoned faster and more effectually than spirit drinkers. So, too, of the wine drinker and beer drinker. And

nearly the same is true of the tobacco chewer and smoker, and the opium and snuff taker. There is indeed a slight difference in the operation of some of these things ; but of them all the occasional drunkard on spirits is unquestionably the least injured or poisoned ; and the cider, or beer, or wine drinker probably most so. We are acquainted with hundreds—we believe we may say a thousand cider drinkers ; but we do not know of one who is not more or less poisoned for life.

The tea and coffee drinker is also inevitably poisoned ; but the operation is often more insidious and sometimes slower than that of fermented liquors. Let not the person who sips at these liquors be discouraged because the effects of the poison are so long in becoming perceptible. They may soon discover themselves in nervous headache, or some other nervous disease ; or if they do not, still he is poisoned. The seed of disease is sown, at the least ; and he will reap in due season, if he faint not.

It is fashionable, also, to poison with vinegar, mustard, pepper, and many other things often taken with our food ; but their action, like that of coffee and tea, though sure, is slow. Let our readers consider well this lesson, and when it is well applied, in daily practice, we may perhaps give them something new.

ONE WORD ON QUACKERY.

A **PROFESSED** Bonesetter, in one of our cities, has, in an advertisement, the following remarks in regard to his success :

“ During twelve years’ practice in ———, he (that is the Bonesetter) has had the satisfaction of **CURING** scrofula white swellings 223 ; white swellings from injuries, rheu-

matism and dropsy on the knee 419 ; hip diseases 397 ; tic doloureux and sciatic affections 341 ; dislocations, fractures, sprains, swellings and inflammations 3968, natural and contracted deformities 523 ; curvatures of the spine 42 ; rheumatism 307 ; paralytic affections and loss of power 269 ; numb palsy 112 ; besides a variety of similar cases."

Now we have no special objection to professed bone-setters, provided they are truly scientific ones ; but such an advertisement does not speak very well in behalf of true medical or surgical science. We will explain our meaning.

The bonesetter says he has cured 223 scrofulous white swellings, and 419 white swellings from injuries, rheumatism and dropsy on the knee. Thus far all is comparatively plain. Some may indeed wonder whether Mr. Bonesetter meant to say that the list of 419 diseases were all white swellings, or only that part of them proceeded from rheumatism and dropsy on the knee ; or whether he meant to have it understood that he had cured 419 persons who were afflicted with these three different diseases ; and if the latter be the meaning, what proportion were cases of rheumatism, 1 or 417. And this question will be the more important, as he speaks of having cured 307 other cases of rheumatism.

But we are told by Mr. B. that he has cured 397 hip diseases, and 341 tic doloureux and sciatic affections. We should like to know what proportion of the 341 cases were tic doloureux ; for it makes some difference whether Mr. B. has performed 340 radical cures of tic doloureux, and only one of sciatic affection, or one only of the latter and 340 of the former. Besides, we have been always taught that "sciatic" diseases were "hip" diseases ; if a difference exists, will Mr. B. point out, if he can, in what it consists ?

We have not yet done. He has cured, so it seems, 3968 dislocations, fractures, sprains, swellings and inflammations. Pray, is there such a thing as inflammation without swelling? A bile is an inflammation. It is also a swelling. When the cure of a bile is effected, does Mr. B. mean to count it two cures—one of swelling and the other of inflammation? And how many has he cured of each? Is it 1982 biles, each of which counting two, would make 3864 diseases, or is it a smaller number? It makes some difference whether he has cured about 13 “sore biles” every month, upon the average, during the last twelve years, or whether a part of them were something worse.

But never mind a few mistakes, says a good friend of ours. If Mr. B. is doing so much good, let him, for pity’s sake, go on. Or at least leave it to the regular physicians to fight their own battles with quackery. Well, then, we will leave it to them; but we thought it not amiss to say a *few words* on a matter which in *twelve years* involves, more or less, the happiness of so many thousands of individuals.

CHEERFULNESS.

LET us become a more cheerful, and we shall become a more temperate people. To increase our susceptibility of innocent pleasure, and to remove many of the sufferings which tempt to evil habits, it would be well if physical as well as moral education were to receive greater attention.

There is a puny, half-healthy, half-diseased state of the body, too common among us, which, by producing melan-

choly and restlessness, and by weakening the energy of the will, is a strong incitement to the use of hurtful stimulants. Many a case of intemperance has had its origin in bodily infirmity.

Physical vigor is not only valuable for its own sake, but it favors temperance, by opening the mind to cheerful impressions, and by removing those indescribable feelings of sinking, disquiet and depression, which experience alone can enable you to understand. I have pleaded for mental culture ; but nothing is gained by sacrificing the body to the mind.

Let not intellectual education be sought at the expense of health. Let not our children in their early years be instructed, as is too common, in close, unventilated rooms, where they breathe for hours a tainted air. Our whole nature must be cared for. We must become a more cheerful, animated people ; and for this end we must propose, in our systems of education, the invigoration of both body and mind.

I am aware that the views now expressed may not find unmixed favor with all the friends of temperance. To some, perhaps to many, religion and amusement seem mutually hostile ; and he who pleads for the one, may fall under suspicion of unfaithfulness to the other. But to fight against our nature is not to serve the cause of piety or sound morals.

God who gave us our nature, who has constituted body and mind incapable of continued effort, who has implanted a strong desire for recreation after labor, who has made us for smiles much more than for tears, who has made laughter the most contagious of all sounds, whose Son hallowed a marriage feast by his presence and sympathy, who has sent the child fresh from his creating hand to develope its nature by active sports, and who has endowed both young and old with a keen susceptibility of enjoy-

ment from wit and humor,—he, who has thus formed us, cannot have intended us for a dull, monotonous life, and cannot frown on pleasures which solace our fatigue and refresh our spirits for coming toils.

It is not only possible to reconcile amusement with duty, but to make it the means of more animated exertion, more faithful attachments, more grateful piety.

True religion is at once authoritative and benign. It calls us to suffer, to die, rather than to swerve a hair's breadth from what God enjoins as right and good; but it teaches us, that it is right and good, in ordinary circumstances, to unite relaxation with toil, to accept God's gifts with cheerfulness, and to lighten the heart, in the intervals of exertion, by social pleasures.—CHANNING.

ON SWIMMING.

WE have been solicited to give our views on swimming. At this season, however, and with strong prepossessions in favor of the art, we need but little urging. We know not that we can better express our views than in the language in which they were presented in the "Annals of Education," Vol. iii, page 312.

It was once customary among the Romans, when they wished to speak of an individual as a useless member of society, to say *he could neither read nor swim*. This clearly shows what value they attached to the latter art, as a branch of instruction. Nor do the Romans stand entirely alone in this respect. Individuals, at least, of every age and nation, have viewed its importance in the same light. The governor of the province of Bogota in South America, in a decree that reflects great honor upon

him, has directed that the children in all the primary schools in the province, shall be exercised once a week in swimming.

Mr. Locke, in his "Thoughts concerning Education," seems to take it for granted that no young man will consider his education complete until he has learned to swim. "'Tis that," says he, "saves many a man's life." Swimming was held in very high estimation, too, by Franklin.

Swimming schools are very common in Europe. Some of the most respectable are found at Paris, Vienna, Munich, Berlin and Breslau. I know of none in the United States except in Boston. Here is one which has been in operation several seasons, and is a place of considerable resort. I have visited and observed the method of conducting it, and can only say that I hope the time is not far distant when swimming schools, on this or a similar plan, will be as common as those for writing or mathematics. Whether we consider swimming in a moral or a physical point of view, it is obviously one of the most important branches of gymnastics.

Besides securing all the advantages of mere cold bathing, in developing, invigorating and giving health to the body, it has the following additional recommendations :

1. It puts in our power the means of preserving our lives, and perhaps those of others, in those situations of peculiar peril from which none of us can claim an entire exemption.
2. It counteracts some of the ill effects which might otherwise arise from mere cold bathing.
3. Swimming is a much *better* exercise than simple bathing,
4. The pleasure which every one feels in being able to master a new element, as well as the delight which is felt in the exercise itself, is an argument in its favor.
5. The facility with which the art is acquired, is another argument in favor of making it a part of early education.

I am fully aware that this subject, like every other, has its difficulties. Salt water, for the purpose of swimming, which is rather the best, cannot of course be everywhere obtained ; and in few places with so much facility as in Boston. And there are places in the country, at least there may be a few school districts, where it would be difficult to procure even fresh water for the purpose. But they are rare. If the importance of physical education, the value of health, and the utter worthlessness of money, except in so far as it contributes to human happiness, should ever be properly understood, we shall probably hear very little about the difficulty of procuring water, furnishing the necessary accommodations, or sparing the time which would be required. The expense of time and money, in furnishing a swimming establishment for every school, (except perhaps infant schools,) besides one for the *village*, will be found a tax far less burdensome than that which we now pay for our neglect. Think of the multitude of lives lost every year, in a single country, for the want of knowing how to swim ! He who is familiar with the newspapers and has paid the least attention to the subject, cannot fail to observe that not a week passes without bringing instances of this kind before him ; sometimes in great numbers. Think, too, of the diseases which are either generated or aggravated by a neglect of cleanliness ; and the immense sums of money paid to the physician, the nurse, and the attendant, and to the *sexton* !

Mankind generally act from motives. Now almost all persons who learn to swim derive very great pleasure, as has been already observed, from this mode of exercise. It is very difficult to induce people to use the cold bath merely from a sense of its importance to health. But once establish in them the habit and love of swimming, and you secure to them, generally, the cold bath for at

least four or five months of the year. For they who are fond of swimming will be sure to find their way into the water.

In order to combine the advantages to be derived from cold bathing with the exercise of swimming, and invigorate the system in the greatest possible degree—nay, even in order to secure ourselves from positive danger to health and life, the following rules should be observed :

1. The proper *hour* for swimming or cold bathing is between nine and eleven o'clock in the forenoon,* that is, if we rise with the sun, as nature intended.

2. We ought always to go into cold water when the stomach is nearly or quite empty. If we breakfast early, however, this rule will necessarily follow the observance of the former.

3. We should enter the water while the temperature and vigor of our bodies is evidently increasing ; but never while either is declining.

4. We should go in naturally—not by plunging in head foremost—although there is a very common prejudice in favor of the latter method.

5. As regards the frequency and duration of bathing and swimming, three or four times a week is generally sufficient, and more than once a day might prove injurious. The time spent in the water should seldom, if ever, exceed thirty minutes ; generally from ten to fifteen is long enough. In any case, however, should fatigue or chills come on, we must leave the water immediately, whether we have been in it one minute or thirty.

* The application of the wet sponge to the whole surface of the body, or the use of the shower bath, may be made with safety when we first get out of bed ; but it may be well to commence the practice during the warm season.

WHERE SHALL I BEGIN ?

THE following is extracted from Zion's Herald, a paper published in this city, which, by its occasional remarks on the great subject of temperance, is doing much for the promotion of health. The writer's remarks are substantially a reply to the inquiry where the work of reform ought to begin. We would only say that the advice given is important in reference to other times, as well as the present season of pecuniary distress.

"Begin by abandoning every superfluous article of food, drink and clothing. In the present way of living, men are abusing their bodies and minds, and shortening their lives. Use no spirits, wine, cider, or tobacco. The man who drinks cider, does it for the same reason as the man who drinks rum. It had better a thousand times run down the gutter, than to run down men's throats. Let no person complain of hard times who drinks cider and uses tobacco.

"Drink no coffee or tea. These are entirely useless—worse than useless. Water is better every way. Don't let it be said, that you have not sufficient decision of mind to renounce these.

"Give up all spices and condiments with your food, except salt. You will be better off without these. They are of no benefit to any one, but often an injury. Be content to live on a plain, simple fare. Bring yourself to this. You will congratulate yourself very much on so doing, as thousands have already done.

"Abandon many little expenses, which are continually making inroads upon your purse, in the way of confectionaries, sweetmeats, &c. Do not complain of hard times, while you indulge in these.

“ Finally, bear up under this temporary adversity with cheerful submission. Do not give way to a murmuring or a desponding spirit. Be diligent, temperate, frugal and cheerful, and remember that money is not the chief good. See to it that your heart is right with God. Seek *first* his kingdom, and all else necessary he will supply.”

EDITORIAL CORRESPONDENCE.

WE frequently receive letters from our friends on the subject of reform, parts of which, with our replies, might prove interesting to the general reader. Perhaps we may hereafter present our readers occasionally with a few articles of this sort.

The following is extracted from a letter from a gentleman who has for several years been trying to obey perfectly the organic laws, but who, like most other persons, is not sufficiently acquainted with the science of Physiology.

“ Do you not drink, at the table, after you have eaten ? After eating I have usually drank ; is it wrong ? Are you ever thirsty when your food is according to your own choice ? I have long been of the opinion that we should wash down our food with the saliva only ; and while I used nothing but bread, I drank after, and not while I was eating. I once asked your opinion on that point, and you thought that if the food was dry, we ought to drink while eating. I, however, thought differently. I am glad now to find that you have satisfied yourself in that respect.

“ I have tried various kinds of food, as you well know. I have also tried various modes of eating, and as far as I

am concerned as an individual, I fully believe that food should be of that character which requires mastication ; that no drink should be used while eating ; and that pure vegetable food is preferable to anything else. This, however, you have long known. But if there is any point—small or great—on which I am wrong, have the goodness to correct me.

“ You may never—and I sincerely pray that such may be the fact—know the difficulties that I have had to struggle against. I have in a great measure been compelled to stem the tide alone. I am now in a situation where my food may be bread alone or sometimes unmixed potatoes. With God’s help I hope to do something in the way of reforming myself. What the result may be I cannot tell. Lend me your prayers ; for in this the prayers of our friends are needed, if anywhere.

“ Am I right when I give it as my opinion, that if the stomach is under our control, the intellectual and moral powers have more readily the mastery over the animal ? In a word, that when we can control the stomach, we can control the man ? If this is true, what a vast influence will that man exert—how many noble minds can he rescue from animal thralldom—how many undying souls can he be the means of leading to usefulness here and to unfading glory beyond the tomb, who shall be the instrument of bringing men to think and act on the great subject of physical education ! ”

The following is only part of a reply to the foregoing. It will readily be seen that it leaves many points to which our correspondent has adverted wholly untouched. We might have inserted the whole reply, but it would have made too long an article.

“ My own health is excellent. I continue all my good habits ; and drop, as I trust, from time to time, some of

my bad ones. I bathe or wash with cold water every day, change my dress every night and morning, eat no hot food when I can get that which is cool, walk a great deal, keep mind and body cool and tranquil, &c. These habits do not transform me into a youth of sixteen, but they do a great deal for me, and something, it may be, for others. I am confident that the cause in which I am engaged is a good one, and the experience of every day confirms me in the resolution to devote my life to this department of reform.

“I am confident in the opinion that the more solid our food is, provided it be not more solid and hard than in the natural state of corn, grain, &c., the better for the teeth and the stomach, and consequently the better for health and longevity. Hence one of the reasons why I dislike so much of modern cookery. There is, as it were, an universal combination to cheat the teeth and salivary glands out of their natural and unalienable rights. Thus we have all sorts of drinks to wash down our food, all sorts of processes to soften, or beat, or bruise it, and almost all sorts of oils, gravies, jellies, &c., to smooth it. Many of these things are bad enough, in themselves; but they are still worse, if possible, because they are in the way of the teeth, salivary glands, stomach, gastric juices, &c. Liquids are not only very difficult of digestion, but also in the way of the proper digestion of other things. I believe that the less of any liquid we use with our meals, as long at least as we are in health, the better. Water may of course be used between our meals, and the infant may and must use milk.

“You ask if I am ever thirsty when the food is according to my own choice. I am seldom thirsty at all. I make it a point, however, to drink water in greater or less quantity, in the course of every day, between my meals. *With* my meals, I seldom of late feel any incli-

nation to drink, and when I do not often indulge it, days, if not weeks, pass without my thinking of drink with a meal.

“As regards different kinds of food, I do not believe the doctrine which some physicians advance, that man would live the longest and be the happiest on nothing but bread and water. There is a physician in —— who lives on cold Indian cake—johnny cake, as it is sometimes called—and advises others to do so. He admits indeed—what of course he must do—that people *can* eat other food, and especially fruits; but he says that the blood of all would be rather purer on the plan he recommends. Whereas I believe in variety, not at the same meal, to be sure, but at different ones. At this meal I would eat bread, not of flour or bran, but of *meal*; at the next, rice, or perhaps beans or potatoes, at the next, something else.

“By the way, however, I do not believe, as much, even, as I formerly did, in sudden changes by those whose habits are already formed and fixed. Let such persons change gradually, if at all; and let them concentrate their efforts principally on the work of prevention. Let them save, if possible, the rising generation. There is not one person in ten, among those who are called Grahamites, for example, who has sufficient physiological knowledge to make changes with safety, especially the change so frequent from animal to vegetable food. With those who have long used flesh or fish, its alkali has long counterbalanced the tendency to acidity. But when you take away the meat and condiments, or seasonings, and leave the vegetable food, what is to prevent a predominance of acid in the stomach, even if we do not add to our former quantity of food? But if we increase the quantity of vegetable food or fruit to supply the place of the meat, the evil is increased; and whether we are immediately made sensible of it or not, we shall almost

inevitably suffer. Thousands injure, and probably not a few destroy themselves in this way.

“I would recommend, on the contrary, a gradual diminution of animal food. Indeed, I would in the first place break off from some other abuses or errors. Some of those who think themselves quite reformed, tolerate errors which are worse by far than eating a little plain slightly cooked muscle or lean flesh once a day. Food mashed up, highly seasoned with pepper or butter, or swimming in gravy, let it be ever so good in its simple state, is a great deal worse than a little lean meat, plainly cooked. Watery potatoes, crude or unripe fruits, pie crust, fine flour bread in too large quantity—bread, Indian cakes, plain puddings, or even potatoes, if eaten in large quantity and hot, are frequently much worse in their remote if not their immediate effects, than a very little plain meat.

“Let him, however, who is determined to abandon all meats and condiments at once, take care what he adopts as a substitute. Let him use less than before of potatoes and other soft food, such as will tend rapidly to acidity in the stomach. Let him use a larger proportion than before of hard baked and somewhat dry bread, a little rice, a little cold Indian cake, and perhaps as a substitute for condiments a little cheese. Let him introduce apples and other fruits, and even potatoes gradually and cautiously. Dry mealy potatoes, in small quantity, with bread, are on the whole safe.

“Do not misunderstand me. My opinion in regard to the comparative excellence of animal and vegetable food, in the abstract, has undergone no recent change. I believe as strongly as I ever did—nay, my confidence on this point is hourly increasing—that man is by nature a vegetable and fruit-eating animal, and that the sooner the world can be safely brought back to the simple path of

nature, the better. I believe that almost all the flesh we eat is from animals that were diseased when they died, and that this fact alone is reason enough why we ought not to eat it, except in preference to worse food. I believe, however, that the social, political and moral evils of flesh-eating have never been half told, and in all probability never will be.

“But what then? Vegetables, too, may be diseased; as the watery potatoe, or the spurred rye. The perfect vegetables, too, may be eaten in such a way and in such quantity, as to produce a worse effect than an ordinary meal, partly consisting of flesh, though it were diseased. Half, perhaps I should say two thirds, of those who renounce flesh meat—ignorant of physiology—only escape Scylla to run on Charybdis. Small indeed, I say again, is the number of those who are wise enough to make a sudden change in their habits with safety; and numerous are they, who in their hasty, ill-directed efforts, make shipwreck of health and happiness.

“My great hope, therefore, consists in gradual steps and gradual efforts. First, we must, if possible, awaken parents and teachers. We must show them their errors and the errors of past generations. We must induce them to make a beginning, and we must see that the little which they do is done right.”

MISCELLANY.

TEMPERANCE HOTEL IN BOSTON.—A few weeks ago the Marlborough Hotel, in Boston, which had been for some time vacated and undergoing repairs, and had at length been fitted up in an entirely new style, was opened with religious exercises and a public address. The following are the first two and last verses of an excellent Ode prepared for the occasion by the Rev. Mr. Pierpont :

“ In Eden’s green retreats,
A water-brook that played
Between soft, mossy seats,
Beneath a plane-tree’s shade,
Whose rustling leaves
Danced o’er its brink—
Was Adam’s drink,
And also Eve’s.

Beside the parent spring
Of that young brook, the pair
Their morning chant would sing ;
And Eve to dress her hair
Kneel on the grass
That fringed its side,
And make its tide
Her looking-glass.

If Eden’s strength and bloom
COLD WATER thus hath given—
If even beyond the tomb,
It is the drink of heaven,
Are not good wells
And crystal spings
The very things
For our HOTELS ?”

The following are the printed regulations of this new temperance house. We hope and trust they will have something more than a mere paper existence. An earnest of this has indeed been already given. On the 4th of July, a large num-

ber of gentlemen sat down there to a dinner of vegetable food and water, of which they are said to have partaken in great moderation.

Regulations.—"Family worship to be attended in the gentlemen's parlor at half past 9 o'clock in the evening, and half an hour before breakfast in the morning; the time to be announced by the ringing of the bell.

"No intoxicating liquor to be sold or used in the house. Smoking of cigars not allowed on any part of the premises. The food used on the Sabbath will be prepared, as far as possible, the evening previous, that all the members of the family may have an opportunity of attending public worship.

"No money to be received at the office on the Sabbath; nor will any company be received on that day, except in cases of necessity."

CULINARY POISONING.—How often have we insisted on the necessity of a knowledge of chemistry, in this day of refined cookery. The newspapers teem with accounts of deaths which a little science might have prevented; and hundreds probably occur, partly or wholly from similar sources, whose causes are never suspected. The following appeared in the papers, under date, we believe, of about May 1:

"Died in Springfield, Mass., Mr. Thaddeus C. Eaton, aged 34. He was taken violently sick on Tuesday with the disease called the painter's colic, and died the Sunday evening following. He had for several weeks drawn the cider which was used in his family from a barrel with a syphon made of common lead pipe. The same pipe had been before used in drawing ale and cider, and no doubt had become much corroded by the acid, and a small piece of it was, by accident, broken off, which fell into the barrel. The acid of the cider acting upon the pipe, converted it into carbonate of lead, (common white lead,) and this highly poisonous substance, taken into the stomach, finally caused his death. Mr. Eaton had been for many years employed in the National Armory in Springfield. He was an industrious and skilful mechanic, faithful and attentive in his business and engagements, and at all times frank and honorable in his dealings and deportment."

“Died in Palmyra, Mich., Mr. Chester Nims, and Mrs. Laura, his wife—supposed to have been poisoned by eating pickles which were prepared in a copper kettle.”

RATIONAL APOTHECARIES.—Theodore Metcalf, Apothecary in Boston, 33 Tremont Street, advertises that he keeps no *quack medicines*, but chooses to rely upon regular practitioners and their patients. No persons, he says, will be entrusted with the duty of compounding medicine in his establishment, but persons of skill and experience. Such a man ought to be patronized.

MANILLA MATTRESSES.—It is stated in the *Graham Journal* that Messrs. Mellen & Hopkins of this city, who manufacture large quantities of mattresses from the palm leaf, have recently made some very fine beds from the Manilla grass, a beautiful grass, which it is stated grows on the island of Sysal. We learn from those who have tried the palm leaf mattresses, that they are excellent, and we believe those of Manilla grass cannot be less so. Anything, almost, but feathers.

GOOSEBERRIES.—The husks of gooseberries are often swallowed with the idea that they prevent any bad effects from the fruit. On the contrary, they are the most indigestible substance that can be swallowed, and pass the stomach without any change, although they cause excessive irritation, and not unfrequently inflammation of the bowels.—*CHAMBER'S JOUR.*

ASYLUMS FOR LUNATICS.—These are becoming quite fashionable, and we are heartily glad of it, provided they are controlled by the right sort of men—by men who will not cure the physical disease at the expense of the moral man, nor perform the present cure of either at the future expense of both. How far this may be the result in some cases of modern rapid cures, is not for us to say.

We learn from the 12th Annual Report of the Prison Discipline Society, that the Asylums, in Charlestown and Worcester, Mass., in Hartford, Conn., in West Troy, N. Y. and in Brattleboro', Vt., are flourishing. Asylums are also in progress in Maine, on Blockwell's island, N. Y. and in Ohio. Something is doing in New Hampshire, Boston, Rhode Island, New Jersey, Washington, D. C. and in New Brunswick, and in Toronto, U. C.

We hope ere long to hear something of Asylums for the Intemperate and the Licentious of both sexes. They cannot be less necessary than asylums for those who are insane in other respects.

THE POOR RICH MAN AND THE RICH POOR MAN.—One of the best works in the department of health and longevity we have ever seen. We hope and believe it will be extensively circulated.

AN ARGUMENT FOR EARLY TEMPERANCE.—This is Prof. Hitchcock's Prize Essay on Temperance, altered and enlarged so as to adapt it to the present state of the Temperance Reformation. In its present form it makes an 18mo. volume of 89 pages. On its merits the public have already decided.

MASSACHUSETTS TEMPERANCE SOCIETY.—We have received a printed pamphlet of 36 pages, 12mo. embracing the Twenty-Fifth Report of the Council of the Massachusetts Temperance Society, as presented in May, 1837, to which is added Mr. Henry Colman's Letter to the Society, and other documents. The pamphlet is interesting. The Massachusetts Temperance Society has done much for the cause of Temperance.

LIBRARY OF HEALTH.

THE LAWS OF HEALTH.

ONE of the ancients, when asked what was the first great qualification of an orator, replied, ACTION. When asked what was the second, he replied, ACTION. And when asked what was the third, he still replied, ACTION.

In nearly the same manner might the teacher of the laws of Hygiene or Health, respond to the question—What are the first, and second, and third laws of Health? His replies, like those of the noble ancient, might be, Action, Action, Action.

Health depends chiefly on PROPER ACTION. But what this proper action is, it would take a volume to tell. For the sake of method, and that we may be distinctly understood, we will take a bird's eye view of the subject, in three divisions. 1. Temperature. 2. Cleanliness. 3. Nutrition.

1. TEMPERATURE.—The first rule for the security of health, is a proper temperature of the body. This depends chiefly on action—the due action of the stomach, the heart and blood vessels, the lungs, the muscles, the nervous system, &c. If these act correctly—if every part of the human frame which is intended for motion performs its part—heat is evolved, and the body, in the

most favorable climates, is of a proper temperature. But if one or more of these organs is weakened by any cause whatever, the heat evolved may be insufficient. The organs of the body, whether considered singly or combined, may be injured in a thousand different ways. To which should be added, that owing to errors in education and numerous other circumstances known or unknown, the most vigorous persons we find in some of our colder climates, appear to be unable to evolve heat so fast as the atmosphere and surrounding bodies carry it off. In these circumstances, action of the lungs and other organs falls a little short; and to compensate for the deficiency, we add first clothing, and secondly, if necessary, artificial heat. Neither of these warm us directly; for the warmth is still supplied by our own bodies. Still they do for us what amounts to nearly the same thing; they prevent the heat which action has generated from being conducted, too rapidly, out of the system, and thus prevent our becoming too cold.

If the organs or a part of them overact or act in excess, the heat may at first be too great, as the consequence; but this excessive heat, if long continued, will be followed by a diminished temperature, because the increased action soon tires or wears out the organs. All things, therefore, which tend to keep the living machine and all its parts in the most healthful and well balanced action, are most favorable to health; and those things which tend to keep it in a degree of action which is less healthful, and less well balanced and duly proportioned, are less favorable.

One general rule for keeping the human machine in this most favorable state; is, to KEEP COOL—as cool as possible without uncomfortable or disagreeable sensations. Not only the body and all its parts must be kept cool, but the mind, and the affections or heart.

Does the statement, that the best way to keep warm is to keep cool, seem paradoxical? It will not seem so when the effects of every single degree of heat above our most positive wants is duly considered. For every scientific physician in the world may tell you, that a single degree of heat, whether applied externally or internally, beyond what is indispensable to keep us from being too cool, is more or less debilitating. Hence the grand evil of too much clothing, soft feather beds, too warm apartments, and hot or over-stimulating food and drink. Hence, too, one evil of other excitants, mental or moral—of excessive study, grief, fear, anger, &c. But we cannot, in this place, enter much into detail.

2. CLEANLINESS.—One reason why cleanliness is an indispensable law of health is, that it is so highly favorable to action—the action of the heart and arteries, the action of the nerves and brain, the action of the stomach and intestines, and the action of the lungs.

The arteries which carry blood to all parts of the human body become, on its surface or skin, divided into ten thousand little streams called capillaries. From these arise, in every part of the surface, veins of the same diminutive size. Indeed, so fine are both the minute arteries and veins, and so interlocked are they with each other, that we do not know exactly where the arteries end or the veins begin; and the whole mass of these minute streams, whether truly arteries or veins, is hence called capillaries.

From these capillaries, so long as we are in perfect health, there always exudes a watery fluid, commonly called the matter of perspiration. In general, it passes off in a dense fog, imperceptible to the eye. When it is poured out faster than can be carried off in vapor, and the drops appear on the skin, it is called sweat. The places

through which it oozes out, or is poured out, whether we call them pores or not, are exceedingly numerous. Some have estimated them at a million to a square inch.

Now health requires a steady, regular perspiration through these openings. But if the skin is dirty, can this take place? Is not action impeded? Besides, it should be observed that if the perspiration cannot take place through the skin, by reason of dirt or filth, or any other cause, nature seems to make an effort to discharge the surplus water in some other direction. Perhaps it is through the lungs, or it may be into the intestines or first passages. In either case, disease is apt to follow.

It would seem as if there were hurtful properties in this fluid, that thus seeks to escape at some outlet of the body; for if it is long retained in us, it excites too much action of the larger arteries, and veins, and the heart, as if to make up for the want of action in their extreme ends.

Again; the surface is everywhere as full of little nerves as it is of little vessels. But the action as well as the sensibility of these, too, is hindered by our neglect of cleanliness. This is particularly true of the action of the nerves which go to the organs of sense. The senses, seeing, hearing, smelling, and touch, and perhaps taste, are rendered less active and therefore less acute, by the inaction of the whole surface of the body.

But once more. The same change which is effected in the lungs by the circulation of the blood through their tissue—a change of the blood from bad to good—takes place also, or should take place, in every part of the surface of the body. In other words, the skin is designed, like the internal surface of the lungs, to be a purifier of the blood. Does any one believe that this office can be duly effected while it is loaded with dust or filth?

Hence we see a few of the ways in which neglect of cleanliness may endanger health. From these and other

considerations, we lay it down as indispensable to action and health, that we should use frequent, and even daily, partial and general ablutions.

3. PROPER NUTRITION.—This great law of health is so connected with the proper action of a wide range of organs, that we might almost be justified in speaking of it as wholly depending on action for its existence. But we mean not so much. There is a wide difference in the *material* which is submitted to the digestive process. Still, let the material be as excellent as it may, if the teeth do not act upon it, if the salivary glands do not perform their part of the work, and if the stomach and the vessels which secrete the gastric juice, and the bile, and the pancreatic fluid, have not their appropriate action, the function of nutrition will be imperfect. Nay, if all were perfect thus far, and good chyle should be formed, yet if perspiration do not go on through the action of the skin, and respiration through the action of the lungs, the body will not be well nourished. There is also a sort of nourishment afforded by proper air; but this, to be healthy, requires healthy action of the lungs. We might add still more and say, that without full action of the muscles of the body, if everything else were right, everything will still go wrong in the system.

Are we not, hence, fully justified in considering proper action as the great law of human health? And have we not shown, in as compendious a manner as the nature of the case will admit, that disease is the consequence of inaction? We say *have* we not done so; but here, perhaps, from our brevity, we have failed. It is impossible to bring into the compass of half a dozen pages, what requires for its full illustration a volume. The case could be made out satisfactorily, had we space enough.

We may be asked, if sleep has nothing to do with

health. But sleep may be regarded as an intermission of muscular exercise and of the action of the thinking powers. Too much sleep, therefore, besides producing other evils, leaves too little time for action, as too little does too much ; and profound sleep injures by suspending action too completely.

Cheerfulness, it will also be said, has much to do with health. It has ; but cheerfulness, too, depends upon the appropriate action of the mind and heart. In short, turn which way we will, and human health and happiness may, almost without exception, be resolved into proper action as the great procuring cause ; and disease, into a want of it.

This may be regarded as a compendium—imperfect, indeed, but yet a compendium—of our views on health. It embraces, we believe—at least, has a place for—every topic which is discussed by the most elaborate writers on hygiene. Hence will be seen the very great mistake of those who charge us with being a mere teacher on dietetics, and the still greater mistake—not to say folly—of those who will have it that it is a leading object with us to teach people not to eat animal food. But we must wait with all patience, in regard to being understood. Flesh eating forms about as conspicuous a figure among our instructions, perhaps, as the little state of Massachusetts does among the twenty-six states of the confederacy.

We have prepared the foregoing article, not only to commend, in a new form, our subject, but to endeavor to scatter, as we pass, a little light. We beg those who accuse us of narrow views, and of making too much of particular subjects, to look carefully over our various numbers, and to read the foregoing article.

DANGER OF EARTHEN VESSELS.

MR. EDITOR :—In the July number of the Library of Health, you state that the common or red earthen vessels of the country, are glazed with an oxyde of lead, &c. The object of this communication is to inquire whether any other substance but acids will combine with this oxyde to form a poison, and whether it is unsafe to use these vessels for other culinary purposes, such as baking puddings and beans, and preserving milk, or any other food not containing acids. Is there, moreover, entire safety in using stone vessels—jugs, jars, &c.

IGNORAMUS.

REPLY.—It is entirely safe to use the red earthen vessels alluded to, for baking puddings, &c., or for cooking, or preserving anything where there is no acid evolved, or likely to be. If milk stands in them till it is sour, the acid might then act upon the glazing; and so might puddings or anything else, in similar circumstances. But as long as we are sure they are perfectly sweet, there is safety. Stone jugs, jars, &c., are usually glazed with salt, and are therefore, so far as we know, perfectly safe.

This we regard as a sufficient reply to the foregoing questions; but let not those who read the reply suppose they now understand all the dangers of modern cookery, or see all the pit-falls over which a diseased refinement requires us to pass.

The question often arises—How can it be that the Creator has placed us in a world where we cannot perform the commonest offices without endangering our health? We reply—The Creator did not, strictly speaking, place us in such a state. He placed us in a state from which we have fallen; and now the common lot of

man seems to be to alternate from a savage state, which is one extreme of society, to a state of fashionable refinement, which is the other. We do not, however, say that truth is midway between these extremes ; for it seems to us that truth would consist in a civilization which is proportionate and harmonious ; whereas, in passing upward in the cause of civilization and refinement, all is out of proportion and wanting in harmony. As long as people remain in a savage state, they need not study the science of living ; but if we will *advance*, (and we believe God intended we should,) we must study the laws of the objects to which we thus introduce ourselves, and their relations to other objects and to ourselves. Otherwise, every step is fraught with danger.

When we speak of the general ignorance of the community on the subject of chemistry, and the consequent unfitness for performing with safety the duties of housewifery, we mean no reproach ; and we are sorry if any person understands the matter so. We consider it a subject of regret, indeed, but not of reproach.

CHEWING AND SMOKING TOBACCO.

“How small the number of young men,” said a lady one day, as she sat by a window where multitudes were continually passing, “who are not perpetually seen with a cigar in their mouth, or throwing forth from their mouth large quantities of tobacco juice ?” “It is most painful,” she added, “to think to what a pitch the detestable habits of smoking and chewing tobacco have arrived. For my part, I can scarcely avoid associating all who use tobacco in any form ; and regarding them, whatever may

be the difference of their external appearance, as belonging to one common herd."

Is it possible, said I, that you make no discrimination?

"Not in the least;" said she, "and I know of other ladies who say the same. They say they can scarcely endure the sight of them. And how astonishing it is that young men of the present day, in view of all the light which has been shed around them on the subject, should persist in such disgusting practices?"

It is truly astonishing, I said. But pray do you mean to say that you regard all tobacco chewers and smokers as intemperate?

"Not precisely so bad as that," she replied; "but we set them down as mean men. We cannot regard them as gentlemen. No real gentleman, it seems to us, can follow these disgusting practices."

If this sentiment of the ladies were as universal as I hope it will be fifty years hence, we should have very little occasion for uttering our anathemas against the use of tobacco. It would soon be confined to the shelves of the apothecaries; nor would its neighbors on the same shelves be as often called up as they now are.

A.

THE SCIENCE OF MEDICINE.

[We go "the whole," as our readers well know, for the doctrines of the following article. It is extracted from the Report of the New Haven County Medical Society, to which we adverted in a late number.]

THERE is not, within the range of our knowledge, a more complicated piece of mechanism than the human system. Taken in the number of its parts, and the variety and intricacy of its laws, it is without an equal. A

perfect knowledge of its construction and composition, as a *simple machine*, is the work of years ; and this knowledge does not require a tithe of the study necessary to comprehend it fully as a *living system*.

It is upon the system that the physician is obliged to operate. It is his business to understand its powers, to perceive the nature and seat of its disorders, and on proper occasions, to speed, to check, to modify, or in some way to correct its movements. Surely, then, two or three years is a period short enough in which to lay in a competent store of the knowledge in question.

It is agreed that he who would put in order even the simplest mechanical contrivance, must inform himself in regard to its construction. An old wooden clock that needs repair is not put into the hands of a man who never saw the interior of a clock ; or if placed in such hands, the owner expects it will be spoiled. He who would *prescribe* successfully for a disordered time-keeper, must acquaint himself with the number and relation of its parts, and the mechanical forces which originate and regulate its motion ; or, in other words, he must study its *anatomy* and *physiology*.

And is a man fitted for the office of superintending, regulating and repairing the human machine—of prescribing correctly for its multiplied disorders, who knows nothing of its parts, powers and operations—nothing of its anatomy and physiology ? And would it not be well to require of him who takes upon himself this office, at least that amount of knowledge respecting his business which we are accustomed to demand of our ordinary mechanics ? Undoubtedly it is as difficult and intricate a piece of work to patch up a broken constitution as a leaky pair of boots—to keep a-going a rickety human system as a rickety timepiece ; while the consequences of blundering and bungling workmanship are even more momentous.

But a knowledge of anatomy and physiology merely, is not all that is required of the physician. Besides being acquainted with disease in all its various and ever varying forms, he must know the means best adapted to cure it. Disease is to be removed by the application of certain agents or instruments which have power to modify the functions, to rouse or diminish vital energy, to correct disordered movements, and to restore the lost balance of the system.

These agents are to the physician what tools are to the mechanic. They have multiplied powers, and multiplied and varying relations to our organs, which it is no easy matter to learn. To understand their nature fully, the purposes to which they may be applied, and the effects which they are calculated to produce, in all the different forms of disease, and under the different circumstances of constitution, age, sex, season, climate, &c., is a task sufficient for the acutest mind and the most persevering industry.

It cannot with reason be disputed, then, that medicine, in order to be understood, must be *studied*. Medical skill can be the result of nothing else than severe and protracted application. It is not a thing that men are born with, or purchase of strolling Indians and seventh sons, or learn by dreaming, or even discover by meditation, any more than shoe-making or ship-making. There is neither magic nor witchcraft about it. It cannot be acquired without some expense, both of time and money, and without, at least, a common share of understanding. The lazy and the lounging, as well as the weak and the ignorant, can never possess it. That which comes without industry is pretension, and makes up in bustling and boasting what it lacks of something better.

But perhaps what we have said on this point is better than more. Those who look upon study and application

as, of course, indispensable to true medical skill, will perhaps regard what has been offered as mere trifling, and unworthy even the little space which has been allotted it; while such as consider our art as nothing better than a sort of *knack*, which certain men and women get by inheritance, or as a kind of juggling akin to fire-eating, and best exercised by mountebanks and vagabonds, will hardly be convinced by anything in the shape of *argument*.

JONES, THE MONOMANIAC.*

JONES was once a school-mate of mine; and though regarded by his companions and friends as a little deficient in mental energy, he gave no more evidence of disorder or derangement than any other boy. He was quiet, modest, unoffending and unassuming; and if he had but few friends, he certainly had still fewer enemies.

His father and mother, and most of his other near relatives, left him at an early age. Some of them died. Jones was thus thrown upon his own resources. He had no one to advise or assist him—hardly to converse with him. Something, however, he must do for a livelihood; and he soon turned his attention to basket-making. In company with a distant relative, he followed this employment for many years.

Having arrived at the age of thirty; having acquired a few hundred dollars and added it to the avails of a small patrimonial inheritance, he now purchased a small farm, on which was a comfortable dwelling and barn.

* The real name of this individual it has been thought proper to suppress.

He suffered the house to be occupied, for a time, by a tenant, in whose family he boarded; but when, after the lapse of a year or two, this tenant removed, Jones remained, and kept what is called in the language of the country where he resided, bachelor's hall.

He had already become excessively attached to property, and as regardless almost of everything else, as if there was nothing else in the world. If he ever conversed with a neighbor or a friend, he was sure to fall to talking, soon, of his possessions, or those of others; and if it be true, that out of the abundance of the heart the mouth speaketh, no one could doubt where his heart was, and what it was that had engrossed almost all his thoughts, and quite all of his affections.

In short, he had become the slave of avarice, and a hermit in spirit, long before he became one in reality. He had, for some time, studiously avoided society, except that of the family to which he belonged; and now, left entirely alone, he shunned the whole world. If he had anything to sell, he would indeed go abroad to sell it; but in other cases he lived entirely a recluse. What he had done of washing and cooking was done by himself; but the truth was, he had little labor of the kind done. He was too parsimonious to eat or drink much, or to expend much time on his person or clothing.

At last he was observed, by those who saw him, to labor under derangement. He accused his neighbors of trespassing upon his grounds, stealing his timber, &c. They endeavored, at first, to convince him of their innocence, or to appease his feelings; but the attempt was at length given up. They found him to persist in his opinions with an obstinacy which left no hope of effecting a change.

At the present time, he is observed to converse with the most perfect propriety on every topic with which he

is acquainted, except the single one of his own possessions. Here he is, at once, bewildered. He fancies all men are combined to wrong him; and complains of every one whom he finds at labor anywhere in the vicinity of his own premises, threatening him with prosecution, costs, &c. He even talks, and with uncommon fluency, of the cases he already has in court; and if you meet him going abroad and ask him in regard to his business, he is going—so he will tell you—to attend some court where the trial of a neighbor is going on for trespass upon his possessions. The poor imaginary defendant has been ploughing, or sowing, or planting, or mowing his fields, or he has—with more boldness—erected a house, barn, &c., upon his princely territories.

It is indeed quite amusing to the neighbors of young Jones, (for he is yet but about forty,) to find him so perfectly sane on all other topics, and such a perfect madman on this single one, of property. So striking a case of monomania has never been witnessed in that part of the country.

And yet I greatly fear that instances not unlike this of Jones, are of every day occurrence, throughout our country. I do not mean by this that they are all equally confirmed, or equally incurable. But I am most fully convinced, that amid the rage for speculation, and the over eager desire for accumulation, men fix their thoughts so exclusively on this one topic that they soon get bewildered. They come to attach undue importance to wealth in general, and ultimately to lose the sense of right and wrong. There is, in my view, no other way of accounting for the conduct, at the present day, of many otherwise good men, and especially of some who appear, in all other respects, except property, to be the genuine disciples of Christ.

Nor is it men of speculation and wealth alone who lose their mental balance. Persons devoted exclusively to other objects as well as to accumulating property, if they fix their whole thoughts and souls on it with intensity, come at length to the same state of derangement. True, their progress is gradual, but the end is almost certain. The God of nature never made his creatures to fix their minds or hearts so exclusively on themselves or their own concerns, or even on any darling earthly project. Man was made a social as well as a civil and moral being. He has numerous and varied objects for his attention, and duties for his fulfilment to those around him, in his own family and neighborhood, as well as to the state and to the great Creator. And he who foregoes these, is sure, in my view, to become a monomaniac—not to as great an extent, perhaps, as Jones ; but the essential causes and characteristics are the same, and the consequences may come to be similarly if not equally disastrous. Health, peace of mind, and ultimately everything else will be sacrificed.

Let him who has devoted himself so exclusively to anything, no matter how excellent or praise-worthy, as to deny himself the privilege of looking into other things—who is so intent perhaps on some great and glorious object, as in passing through Rome not to *see* Rome—let him, I say, beware. He is certainly in danger of monomania. I do not say that he cannot escape shipwreck, but I do say he is in great danger. I know such men—just such men—such reformers—such Howards—*seem* everywhere necessary. Yet I say again, and I repeat it, that the caution may be heard and pondered, the course is not without danger.

To no class of men do the foregoing remarks apply with more force than to Reformers. Of all men, without well-balanced minds, they will be most likely to become

the victims of monomania ; if, indeed, some of them are not already such. Let them I say, once more—nay, let *us*—beware. There are few Pauls among us, to determine to know nothing, except on a single subject, to do it boldly and fearlessly, and to pursue our path with a brain and nervous system unscathed. Nor do we know that Paul could have withstood so successfully the danger, had he not applied himself so diligently, during much of his time on week days, to laboring with his hands ; and had he not, occasionally, turned aside to regard the common hospitalities of friends, relatives and acquaintances. But all reformers have not his native mental energy, nor the tenth of his mental discipline. Between him and the monomaniac Jones, is an extensive range and variety of mind ; and multitudes who have not, and perhaps some who have the *stock* of the former to begin with, will be likely to end with the *bankruptcy* of the latter.

QUACKERY ILLUSTRATED.

[From the First Annual Report of the American Physiological Society.]

A PERSON has cut his foot with an axe. The physician or surgeon is called. He ties up the bleeding vessels, if necessary, and examines the nature—the depth and character—of the wound. If the edges contract, or recede from each other on account of the division of tendons or strong muscles, he may find it necessary to fasten the divided edges by a stitch or two. But if there is no particular difficulty in so doing, he simply puts the divided edges of the wound together, and contrives some method—bandages or sticking plaster—to keep them

there, and the work, on his part, is completed. Nature does the rest. Should there be too high a degree of inflammation, it is kept down by the occasional application of a little cold water.

But what does quackery? Perhaps she puts the divided edges of the wound together properly, and contrives to keep them there; perhaps she does not. Then she applies something that she affirms will cure everybody—a peach leaf, for example. And this—and not nature—performs, she thinks, the cure; or at least, nature could not do the work without the peach leaf.

Here, however, doctors—quack doctors, at least—differ. One will tell you the peach leaf is an infallible cure for all wounds; another says it is some other leaf. One says molasses is the best thing; another, tobacco juice. Another applies a piece of snake skin, another, perhaps some healing ointment. In short, there are hundreds, if not thousands of different cures in vogue, not only among some of those who are called physicians or surgeons, but among the whole mass of a quackish community. Every one is sure his prescription is best, because it is a certain cure. It never failed.

And do not all these various applications cure? But if so, how happens it that a hundred different things perform the cure equally well?

The secret is, that none of them cure. Not one of them, in one case in a hundred, does any good. Nay, they usually do hurt, by retarding the cure slightly. No external application, in this way, has any power over a deep cut or wound, to cleanse, or draw, or heal it. You might just as well, or nearly as well, attempt to heal or cleanse a wound made with an axe in the side of a tree, by external applications, as a wound in a human body. You might as well hope to extract a nail from a post or a plank, into which it had been driven, as by means of an

ointment or plaster to draw anything out of the human body.

The truth is, the cure, if it takes place at all, is an internal process. It is the result of what we, in our ignorance, call the powers of nature. Wounds heal from the bottom, if they heal right. If substances come out of the wound, they are pushed out by the powers of nature; not drawn out by anything. The wound heals, and all things go on well in spite of any external application, and not on account of any aid they afford. A soft piece of linen, or something of the kind, may be useful in keeping the tender, wounded surface from the cold air, or from being fretted or otherwise injured by surrounding objects; but this is the extent or nearly the extent of its value.

There is a beautiful illustration of this subject, found in history. A traveller—a naturalist—in one of the northern countries of Europe, was surprised to find so many different cures for the bite of the viper. Almost every family had its certain cure; and some of these cures were as utterly opposed to each other in their nature, as light is to darkness. How could the puzzle be explained! At last he discovered that some families used nothing at all, and with equal success; and on investigating the subject profoundly, he learned the secret. The bite of the viper, though often fatal in hot climates, was seldom if ever dangerous in cold northern climates. Every medicine, therefore, provided it did no great harm, was a certain cure!

We have extended these remarks to so great a length, because we wish to expose, fully, the principle of quackery. We do not undertake to affirm that it belongs exclusively to one class or profession of citizens; but more or less to all. We find it in all men; we find it in ourselves. Have we taken something for a cold or a headache, or have we made an application externally to

a sore or wound, and has restoration soon followed? How apt are we to use the same medicine or make the same application whenever we fancy ourselves in a similar condition, without taking into consideration the ten thousand different circumstances in which we are now placed, and without asking ourselves whether, in the former case, it was nature or the medicine that wrought the cure! And how apt are we to go even farther, and if a certain remedy has been administered, in our own case, and we recovered soon after, not only ascribe the cure to the medicine, but recommend it to all other persons, whom, in our haste, we believe to be affected in the same manner! Yet this, whenever it is done, whether by ourselves or others, is quackery. It is deducing general rules for all men, from single facts, in our own experience. It is acting from experience, it is true; but it is a narrow experience. The facts in the case are, or may be, *false* facts. Whereas science is the results of large experience—an experience drawn from numerous cases, and various observations and circumstances.

No doubt many of our favorite medicines, the world over, are medicines of great power and efficacy, in the cases to which they are adapted. Hence it is, that they sometimes not only seem to cure, but actually do cure. This we do not attempt to deny or conceal. It would be strange if such should not be the occasional result.

It is also true—another fact we are studious not to conceal—that certain medicines may actually cure us of the disease for which they are given, perhaps several times, or a number of years in succession; and yet be the worst things for us which could have been administered. The disease for which they were applied was the infliction of a penalty for some previous organic transgression. The medicine benumbed the nerves, so as to

diminish the pain, or it forced open the pores of the skin ; and an apparent recovery was the consequence. But what sort of a recovery ? It may be a recovery whose effects are worse for us than the original disease. That is, had we endured the first disease, at least, had we withheld our hot tea, or our liquid aeriform substances, and left the cure to nature, and had we never again repeated the transgression, the relief might have been permanent. But we *forced* a cure, and in so doing we may have inflicted, by violence, a species of injury which prepared the way for a repeated attack of the same disease.

In this way it often is, that a cup of tea cures the nervous headache, or an emetic relieves the stomach. It affords relief, indeed, for the time ; but it weakens the organs so that when we again transgress its laws, the disease returns ; and if other things are all equal, with a greater or less degree of increased violence.

There is even room for alarm, both on account of the ignorance and the danger of an individual who is frequently curing his complaints with some specific application, or dose, or lotion. The very fact, that a substance seems to afford this repeated relief should make us afraid of it, and should not only lead us to doubt its safety, but to perceive the depth of our own ignorance.

No person, in philosophical strictness of language, ever required the same treatment twice since the world began ; nor is the same treatment ever applicable to two different individuals. The reason is obvious ; ourselves are never twice the same persons, at least in a physical point of view, nor are two persons, sick or well, ever precisely alike.

We repeat it, therefore, the world is full of ignorance and its consequent quackery, while true science, especially the science of human life, is as rare, almost, as the

gems of Golconda. There is little if any safety even in the ordinary domestic practice of medicine in our families for colds, headaches, &c., abundant in good sense as most of our wives and mothers are. As nurses, there may be some safety in relying on them. A good nurse, indeed, is almost everything. But as physicians, even in the little complaints of our households, more of mischief is usually done than good. And perhaps it is not far from the truth to say, that the greater the apparent success of this domestic doctoring, the greater is the danger of injuring the constitution, and sowing the seeds of disease, in such a manner that they shall inevitably spring up and bring forth fruit, some thirty, some sixty, and some an hundred fold.

How great, then, the necessity of medical advice and aid in the early management of our children! How important that the twig be bent right, and that it be bent right by skilful hands! And how great the error of those who suppose that "anybody" can manage the colds, and eruptions, and other *little* complaints, as they are regarded, of early infancy; nay, and even of adult years! The reverse were more true. The physician is indeed useful, if he is skilful, in the larger complaints of life, but in regard to the smaller ones, useful is too cold a word; he is indispensable. We know this may be a hard saying; but we are confident that however heterodox it may be, it is true, and must be heard, ere quackery can be banished, or the human constitution disabused or regenerated.

EFFECTS OF OPIUM.

THE direful effects of opium, except as a medicine, are as yet but little known in this country. Alcohol, in its various forms, and tobacco, have hitherto been the prominent excitants. In proportion as these are driven away by public opinion to the pit whence they emerged, there is great reason to fear that the use of other excitants as substitutes will increase. Trained as children now are, to the use of high seasoned and other improper food, and to warm tea and coffee, they will not be likely wholly to omit other excitants. There is even great reason to fear that opium is already becoming, in many instances, a substitute for alcohol. We knew four persons, not long since, in a single town, who used this drug to excess. To those who doubt whether opium is often used to excess in any country, we commend the following extract of a letter from Mr. Johnson, missionary at Bangkok, in Siam, as published in the *Missionary Herald* for July. We beg them, moreover, to remember that human nature, in its essentials, is the same here as it is in Siam.

“Great as have been the evils resulting from the use of ardent spirits among our own countrymen, the use of opium is an unspeakably greater evil among the perishing millions of the Chinese. Did time permit, I could fill sheets on this melancholy subject. It has been thought by some that it is in daily and habitual use by more than three fourths of the Chinese residents in this city, and by multitudes of the Siamese, male and female, though a prohibited article. I have seen misery in my native land, but nothing to be compared to the various forms of wretchedness which here often meet my eyes and pain my heart.” “No one can calculate the awful ravages

produced among the Chinese by the use of this poisonous drug. To see and reflect upon them is heart sickening. But this poison is furnished them principally by those who are called christians."

These statements are confirmed by the Chinese Repository. In the last numbers of that most excellent work there is a controversy on the subject, which was excited by some remarks of Arch-deacon Dealtry, of Calcutta. The latter comes out against the use of this drug, and above all against the sale of it to the Chinese; and talks like a good and wise man. This offends somebody in Canton—some person, no doubt, whose purse would be affected by a discontinuance of the trade; and forth comes a hot reply. This calls forth another writer in Canton, who takes the side of the Arch-deacon, and exposes the false reasoning of the other. He shows, especially, in a light quite ridiculous, the weakness and wickedness of the plea, that "if I do not take the profit of the trade, bad as it may be, somebody more unprincipled would." We should verily suppose that no man with half a conscience would again presume, for one moment, to enter upon a defence of opium using, opium selling, or opium smuggling.

But this is not all. The Chinese themselves are getting awake on the subject. In the Repository, for December, is a memorial of Choo Tsun, member of the Council and Board of Rites, to the Chinese Emperor, treating of the nature of opium, the odious character of the trade in it, the impolicy of continuing it, and its baneful effects not only on the physical happiness, but also on the moral well being of the people. He says that the amount contributed by the Bengal presidency alone, (we suppose he means yearly,) through the opium trade, to debase the morals, and destroy the mental and corporeal vigor of the

Chinese nation, has now reached £2,000,000; and adds that "one might almost fancy that the trade arose out of some preconceived plan for stupifying the Chinese, to pave the way for conquering the empire."

The same journal also contains the memorial of Heu Kew, another great man among the Chinese, pleading with great earnestness and with much cogency of argument, the impolicy of admitting opium into the empire, complaining of the conduct of foreigners in regard to it, and urging the necessity of checking their efforts. These memorials are followed by an edict of the emperor, referring them to the chief provincial officers of Canton, and charging them to examine the subject and ascertain how much smuggling there is, and how much truth in the views of Choo Tsun and Heu Kew. Had we room to insert them, the whole series of articles would be instructive, so much light do they throw on the whole subject of temperance, so clearly do they exhibit the weakness of the arguments usually employed in the defence of the manufacture and trade in spirituous liquors, and so loudly do they warn us against the mischiefs which would follow from the substitution of other poisonous articles for intoxicating liquors.

CONSUMPTIVE CHILDREN.

No fact, we believe, is better established by the observations of judicious practitioners of medicine and surgery, than that intemperate parents are apt to have scrofulous and consumptive children.

Enter any country or city alms-house, where there are considerable numbers of children collected together, and

you will be struck, at once, with the appearance of the children. A very large proportion of them will have scrofulous constitutions ; and if an examination could be made, not a few of them would be found to have small tubercles in their lungs—the foundation of phthisical complaints, or consumptions.

The physician who has for some years past superintended the House of Industry at South Boston, has frequently made this remark ; and we are confident that it needs but one visit to that institution to convince any thinking person that his remark is well founded.

If the use, then, of stimulating drinks, whether in large quantity or small, is paving the way in every generation for an increase of scrofula and consumption in the next—and if the same is true of food which is unnecessarily heating and stimulating, as well as of medicine taken without just cause, what a powerful argument do we hence derive for “temperance in all things ?”—We beg the reader, especially the christian parent, to ponder this subject ; and not only consider, but beware.

FASHIONABLE DINING.

AN individual chanced to be present, not long since, at the ordinary dinner of a fashionable family in one of the country towns in New England ; and she gives the following account of it.

In addition to the usual round of meat and vegetables, there was on the table a full supply of ketchup, Cayenne pepper, mustard and vinegar ; and for the fish, about a pint of melted butter. Added to these was an apple pie, and to each person a hard boiled egg.

The husband was absent, for that time, but the lady ate most enormously—in other words, most gluttonously—of all the various dishes I have named, and several others. She plied especially the fish and melted butter. She also prevailed with her guest and her two children to eat freely, though not so freely as herself.

As soon as dinner was over, she complained of pain in her stomach, and was obliged to lie down. After resting a little while, and getting easy, she rose and ordered a quantity of apples, to eke out the dinner. I say ordered, for she had servants in great numbers about her, and had only to say the word and everything was done.

Now this whole family, with strong native constitutions, are almost perpetually complaining of illness in one form or other. When not ill, they do indeed appear to be remarkably strong and vigorous; but their gluttony and intemperance soon bring them down again; and the physician is called. I do not think their bill for physicians and medicine, during the last three years, can have fallen short of \$500, to say nothing of loss of time. Yet it need not have been \$50.

You cannot indeed convince one of this family, especially the lady, that they use anything which they should not, or that they use anything in an improper manner. They use 400 or 500 pounds of sugar, and a hogshead of molasses in a year, for example; but they think they need it, and all the abundance of their condiments. Besides, their business is flourishing, and God has given them the good things of life, they say, to themselves; and why should they not use them? They seem to forget the penalties they are perpetually paying; and the still greater penalty they are dooming their children and grand-children and great grand-children to pay.

I say nothing at present about the use of melted butter on food—that mother of abominations—but let us look a

moment at the condiments. They are, besides salt, ketchup, Cayenne pepper, mustard and vinegar. Now take a mixture of these substances, together with the food which they accompany, just as it is in the stomach while digestion is going on, and at the same temperature, and bind it in the form of a poultice on the arm or any part of the body, and what would be the consequence? In half an hour would there not be a redness—a degree of obvious inflammation? But if the tough skin is inflamed by it, will any person of common sense suppose the tender lining of the stomach can escape? Need we ask them why the consumers of such substances are so often the subjects of disease?

A VEGETABLE EATER.

I WAS sitting at a window in one of the villages in New England, not long since, while some boys who attended the High School in the vicinity, were amusing themselves on a green bank a few rods distant. One of our company observed—"See that young Samson; how he makes them all fly before him."

Young Samson, as they called him, was a youth of sixteen from Ohio. On inquiry I learned that he was so much more than a match, in point of strength, for any boy of his age in the neighborhood, that he was singled out, by them all, as their champion.

For an example of his strength, it was mentioned that as a person was rolling into a store or shop some barrels of flour, our young Samson who was standing there, or happened to come along just at the time, took up the barrels, one by one, with almost as much ease as if they had been so many tops, and walked into the shop with them.

I learned that his strength was considered the more remarkable on account of his dietetic habits. The general belief in that region is that a person cannot have strength without eating flesh meat. Yet this youth of sixteen, weighing 130 or 140 pounds, and possessing the strength of most men of 30 years of age, has seldom tasted of flesh or fish. He has been brought up chiefly—indeed almost entirely—on milk, bread, and other vegetables, and fruits.

No young man that I have seen has a more healthy countenance than he. It has none of that unnatural redness which many regard as the "picture of health," but on the contrary an uniformly flesh colored and clear appearance, with an unusual brightness and prominence of the eye, as well as other general marks of cheerfulness.

I also found that he was as remarkable for the mildness of his temper and the goodness of his heart, as for his physical strength; and that there was no person in the neighborhood who knew him who did not both love and esteem him.

THE SPLENDID CHAMPAGNE.

A FAVORITE editor, in one of our American cities, in commenting on certain changes in a coffee house says—"Hereafter all the good fellows will collect at 2 o'clock, and sit down together to discuss the rarities and luxuries of the table; the wine and wit will sparkle brighter, and a better digestion wait upon appetite. It is a mystery to many where W—— obtains his splendid champagne."

If this does not cap the climax of silliness, to say nothing of its anti-temperance tendency, pray what would?

MISCELLANY.

PHYSIOLOGICAL SOCIETY.—The members of this Society amount to two hundred and seven. They hold monthly meetings for lectures, discussions, &c., which are well attended. They are preparing a Physiological Library. The First Annual Report of the Society has been prepared, and is in press. A specimen of it may be seen in the present number of this work.

The grand point at which the society aim, is the prevention of vice, and crime, and disease, and premature death, by diffusing the light of physiology. They do not expect any great or very salutary changes—political, social or moral—that shall not include an entire reformation in the present physical habits of our community, and a deeper, and more rational, and philosophical regard to physical education as the basis of individual and national happiness. They do not hope for anything sufficiently stable to stand against the torrents now rising in the earth, till men are taught to know and respect the laws of their internal nature, their relation to nature around them, and the entire harmony of the external with the internal or spiritual world.

They do not and cannot expect the millennial glory of the latter day to dawn, while men, as a mass, remain ignorant of the laws of life, and health, and longevity. How can the child be expected to die a hundred years old, while it is almost universally deemed necessary, as a part of the Creator's plan, that one third or one half the race should die under ten years of age?

REFORM IN SCHOOLS.—Strict attention, says a writer in the "Annals of Education," is paid to the health of the pupils, in the Collegiate Institute at Poughkeepsie, and they are attended by a skilful and experienced physician when necessary. In-

deed, it has become quite common of late to compliment the subject and laws of hygiene in this manner. Yet after all, we greatly fear that what is done does not amount to much. If it consists chiefly in a little dosing with medicine, after the pupil actually gets sick, and curing him thereby as *quickly* as possible, we have little confidence in it. The slowest cures, as a general rule, are most likely to be permanent. Besides, it is not cure for which physicians to these institutions are wanted, so much as prevention.

There was an article in the same "Annals of Education," about a year ago, entitled, "What an educator should know," abounding with good sense on this subject. The experiments mentioned in that article by a German educator, are highly interesting and important.

OVER-LOADING THE STOMACH.—It is said that in some parts of South America—we believe about Demerara—mothers make it a point to feed children to the full, and then shake it down as you would ears of corn in a bag. A friend of ours, well known in this city, says he has seen mothers toss their children in their arms repeatedly, to shake down the bananas they had given them, in order that the stomach might hold more.

Now is this custom, unnatural as it may seem, much more so than some of the customs which prevail to a very great extent among us? Are not the processes of soaking, oiling and mashing food to get it down the easier, almost as irrational? And yet do they not extensively prevail?

In travelling in a canal packet boat, not long since, we saw a mother take her child, as soon as it had finished its regular dinner, and feed it largely with pudding, interposing a draught of water between about every two or three mouthfuls; and urging and hurrying on the process till the child was literally full, and could swallow no more.

About the same time, we sat at a dinner consisting of hot flour bread, potatoes mashed and highly seasoned, boiled bacon, boiled salted beef, fresh fish covered with some condiment, veal, boiled greens, hot pudding, lettuce, raw onions,

and soft cheese, for every single dish of which except the cheese, there were sauces, gravies, oily substances, or vinegar, or other condiments to make them. Was there a single natural or rational dish among them? And were not those who were stuffed or who stuffed themselves in this way, as much to be pitied as the poor children of South America?

DOSING.—In travelling recently, nearly every mother of a family had phials and medicine with her; and some of them did not seem to think it possible for their children to have a night's rest without elixir. A friend observed to me, in strong language, that it appeared to be quite fashionable for ladies, when they travelled, to carry their medicine chests with them. Sometimes the mother herself would take a dose, though professedly in good health. Perhaps she thought if it did her poor fatigued or sick child so much good, it must be still more useful to the strong and healthy. We have heard of worse logic than this.

A child with the whooping cough, not more than four or five years old, was seen the other day about the streets with a bottle, and every time he inclined to cough was seen to drink a little. On inquiry, it was found to be elixir; and that he was only using it according to his mother's directions.

To what is the world coming?

EFFECTS OF SALTPETRE.—Saltpetre is usually put on meat to render it more tender, by partially destroying the fibre. No doubt is usually entertained, we believe, of its being healthy. And yet the liquor in which saltpetred meat has been boiled is said to poison hogs when given them with their food. This is the only direct evidence of its poisonous nature with which we are acquainted. But there are other strong reasons for supposing so.

Saltpetre is composed of nitric acid or aqua fortis, which is a violent corrosive and poison. In its compound form of a salt it may not be so hurtful as when pure, but even then it may not be wholly harmless. But when it is put into the

brine, a chemical action begins, the acid is freed from the salt-petre and begins to assail or eat the fibre of the meat and make it tender, just as it would do the living fibre, except that so little is used that the effect is not very conspicuous. There can be little doubt that the brine of pork containing salt-petre is poisonous.—*Com.*

POISONED BEEF.—We are assured that from the wash of the grain which is distilled in a single town in Oneida county, in New York, one thousand cattle are annually fattened for the market. And yet it is said that all animals fed in this way are positively diseased, and would die so, if their death was not prevented by the butcher.

DISEASED MILK.—Foreign medical writers of high reputation, say that all the milch cows in Paris have tubercles in their lungs, and would die of consumption if they were not fattened and killed in time to prevent it. Epieures, it is said, prefer their milk, when consumptive, as well as their beef. All cows and other domestic animals confined unnaturally, sicken, as do the animals in our menageries. Nearly all the meats of our markets—fish, perhaps, excepted—are, in one way or another, poisoned.

A HEALTHY SUMMER.—The Graham Journal says “the doctors” complain that it is a healthy summer. All summers are healthy enough, were people wise and self-denying enough to take care of themselves. There is no need of much disease, even in the worst physical locations and most unfavorable climates.

LIBRARY OF HEALTH.

THE RIGHT USE OF PHYSICIANS.

[From the Annals of Education.]

CORRECT physical management not only prevents disease of body and mind, but it improves the health. This, it is acknowledged, may seem to many, like a contradiction. Health, it is often supposed, is a positive state; and how can health be *improved*?

Now, though it were philosophically true that health is a positive state, and that a person in health can never become more healthy, it would still be true that there is a very great difference of physical activity and vigor, and of consequent enjoyment. A child or an adult may be free from pain and suffering, and yet his enjoyment—considered as mere animal enjoyment—may be increased tenfold. We believe, therefore, that no person is ever so healthy and happy, but that he may be made healthier and happier.

As the health of the child depends in no small degree on the health of the parent, the first lessons which the physician might be called upon to give, with a view to the future well being of their offspring, should be given to the parents. They should be taught the structure and laws of the human frame, and the necessity of obeying

the latter. The consequences of disobedience, both to themselves and others, should be plainly pointed out. No conscientious parent could fail to derive the most important benefits, even to himself, from such instruction. And if he should find the power of habit too strong for him, the discovery of his own slavery, and the experience of its consequences, might at least rouse him to exert himself to prevent others from wearing the same chains.

But we will suppose a "child is given." The physician's advice to the parent will be still important. For if the infant should inherit no special tendencies to evil, his constitution may be much injured for life, by one short month of error on the part of the mother. The general rules which are usually given, for once, in these circumstances, are not sufficient. There needs line upon line—precept upon precept. There needs much of explanation and illustration. There needs also appeal—to the sense of duty, to the conviction of responsibility to God.

How often the child should be nursed; how often and how much he should sleep; how much, sleeping or waking, he may be with safety exposed to noise, strong light, or disagreeable objects; what should be the temperature of the water in which he is daily washed; what should be the material and tightness of his dress—all these, and many more matters of importance, though subject to fixed rules in general, require from time to time, and in certain circumstances, various modifications. Every one, for example, should be thoroughly washed daily; but the appropriate hour, its nearness or remoteness from the time of nursing, the temperature of the water, length of time the child remains in the bath, treatment after taken out, &c., &c., will require some variation with reference to strength, health, season, and other circumstances.

The physician's counsel will be invaluable in determining when our treatment of a child should be modified by

peculiarities in the weather, season, state of the parents' health, the prevalence of epidemic or other diseases, cutting teeth, &c. Action, action, action, which, after all, are the first, second and third laws of health, especially in infancy, he will be able to give some direction to. He will say whether in his opinion a child should be rocked in the cradle or tossed on the arm perpetually; whether or not there is danger in holding it long in certain positions; in letting it sleep always or chiefly on one side or on the back; whether cradles and go-carts are useful; whether creeping should be restrained or encouraged; whether teething, walking, speaking, laughing and crying should be, or can safely be encouraged or repressed; how are we to ascertain whether the child cries from pain or not; and whether it should be encouraged to employ itself, or be led to depend solely or chiefly on others.

The effects of strong light, unpleasant odors, disagreeable sounds, ugly or deformed objects, especially in the nursery, the structure, quality, &c., of beds, the effect of burning lamps in the night, and a thousand other things, will be much better understood by parents when they converse freely and frequently on these subjects with their physician.

The food of the child, whenever any becomes necessary in addition to the mother's milk; its quality, quantity, times of receiving it; whether it may safely be bruised, mashed or masticated, (especially by a set of decayed teeth in another person's mouth;) its temperature, degree of solidity, &c., all these become interesting and important topics of inquiry in the progress of a child's history. The premature use of condiments, of too large a proportion of flesh, and of too much liquid food; the habit of eating too frequently, and between the regular meals; and the exceedingly common and pernicious habit of over-feeding, have done not a little in our world

to sow the seeds of those diseases which timely care, in obedience to judicial medical advice, might have easily prevented.

A physician will also discover, sooner than the parent, the first indications of disease, should disease arise. Should the legs become crooked, the head begin to enlarge unduly, the abdomen become hot or tumid, the skin dry, and the stomach or bowels irregular; or should colds become frequent, or symptoms of scrofula or rickets supervene, he will be ready to oppose the tendency in due season, while there is a well grounded hope of averting the evil.

He will, moreover, greatly assist in determining what should be the kind of amusements, and what kind and how much he needs of society, and when and how far, consistently with the state of cerebral development, he may be instructed, by conversation, by observation, by pictures or by tasks.

If the question arise, whether or not he shall be sent to the infant school, who, like the physician, can determine whether his health will be safe there? Who can so well decide whether the nature of the exercises are such as to develope body, mind and affections in due proportion and harmony? Whose advice could be more important in determining, in one word, whether bodily health and future happiness are likely to be sacrificed to a premature display of parrot work—the committing to memory of things not understood, and the understanding of things before the brain is prepared for it?

And when the age arrives at which it is customary to send children to other schools, how much is the physician needed to tell us whether our children are prepared for these important places, and whether these places are prepared for them. How often is health destroyed in the district school room. How often is the temperature too

high or too low, or too suddenly varied. How often is the air impure. How seldom is much attention paid to ventilation. How often are children seated on improper benches. How many a spine is made crooked by sitting on seats without backs, and at writing desks which are too high, or are otherwise defective. How often are the pupils of our schools injured by drinking cold water, and by sitting in currents of air, while too much heated with exercise: how often, by swallowing their meal, half masticated, and rushing to play violently in the hot sun. How many bad habits—of picking the nose, ears, rubbing the eyes, or biting the nails, are acquired in school to be lasting as life. To counsel and remind us and assist us on all these and many more points, how important is it to have at hand a judicious physician, and to send him on a voyage of discovery to the school room!

Perhaps the health of female pupils is more frequently put in jeopardy, in school rooms, than that of males. Perhaps there are among them, more crooked spines and depressed shoulders, as well as a greater number of over-tasked brains, and more of that morbid state of the human system, commonly called *nervousness*. Perhaps, moreover, their appetite is oftenest affected. We believe it cannot be doubted that it is they who are most addicted to eating chalk, charcoal, clay and slate pencils. The state of things, however—we mean so far as it is worse among females than males—is in part owing to tight dressing; and so far as this is the fact, is not chargeable on the school room. But the consequences of this error of tight lacing, whether of males or females, especially the latter, will never, we fear, be fully understood until parents make physicians their privy counsellors in the work of physical education. Some of the effects of that reprehensible practice have never yet been dwelt upon publicly; and for reasons which are well known to the

medical man. But in the family circle the difficulties to which we allude disappear. There, the whole truth may be told. And when this shall be done—and we fear not before—then it may be expected that mothers will begin the work of reform.

Physicians can greatly aid parents in determining on the future destiny of their offspring, as regards occupation or employment. When and where has the physician been consulted in this matter? How many a feeble child is ruined for life, by being placed at the wrong employment—rendered not only a burden to himself, but to the whole community. How universally is this matter left to the control of chance or hap-hazard. Or if any direction has been given by the parent, it has frequently been precisely that which should not have been given.

Many a boy, for example, has been “put to learning,” as it is called, because he was constitutionally feeble and unable to perform much labor. Now the very reasons for putting him to learning were the very reasons why he ought to have been placed upon the farm. A large proportion of the young men who receive a liberal education in this country, begin their course of study with constitutions comparatively feeble. The consequence of this and of subsequent errors is, that our literary men, whose duties involve a sedentary life, for the most part soon break down. Whereas the smaller number, who begin their studies in health, and sometimes get through their course without breaking down, though they may not be among the most brilliant scholars, are nevertheless, as a general rule, far more useful than the former class.

It is the strong and vigorous in body and mind, and they alone, that should become students, and lead a life necessarily more or less sedentary. This the wise and faithful physician will be likely to tell the parent, whenever he seeks his advice on the subject. And when he

does so, how many a valuable citizen will he save, to be useful to himself and to the world !

We do not say that no boy, now feeble, should ever go to school or to college. By no means. But we do say that, continuing feeble, he ought not to go. We care not how great his thirst for knowledge. Invigorate him in the first place. Then place him at an institution where his vigor will be preserved, if you place him at any.

But we need medical advice in regard to the destination of all our children, as well as the few who are feeble or who go to college. One of the first inquiries of a parent should be—For what occupation is this son, by his physical constitution, best adapted ? For what this daughter ? The physician is the man to aid him in obtaining a correct answer.

If a son is of a sanguine temperament, with light hair, light eyes and a fair, thin skin ; if he has a narrow chest, slender neck, and emaciated frame, with shoulders projecting like wings, no physician of sense would ever consent to sending that son to the shoe bench or the tailor's bench, or to the school, or college ; or to any employment which should be too sedentary. Agriculture, tanning and currying, engineering, or some moderately active employment in the open air would be far better.

Nor would the mother of a daughter with a form like that above-described, ever be advised to suffer her to go into a factory, especially into one where she would constantly be inhaling bad air and small particles of dust. She would be advised to bring her up, rather, to the performance of household duties. In this way she would prolong her days, and render her a useful member of society ; whereas by sending her to a factory she would either cut short her days, or render her feeble all her life

long—the helpless mother, perhaps, of a large family of feeble and helpless children.

We do not pretend that parents and physicians can entirely control the tastes or guide the choice of the young in regard to employment. But if the work be early commenced, they may do much. And if after all they can do, and the dangers are clearly set forth, the young will rush obstinately where they ought not, the parent will at least clear his garments of their blood. In general, however, as we have already intimated, we may, by wise and judicious management early commenced, lead the young to prefer the very employment which we believe to be best for them.

How great, then, if the foregoing remarks are well founded, is the work of the parent; and how great the demand for medical counsel and skill! Even if the progress of temperance were, in twenty years, to remove from the world three fourths of the disease which now prevails in it, there would still be labor enough for physicians. The only difficulty would be to apprise parents of the fact, and convince them that the great doctrines at which we have now barely hinted, are true. And this can only be done, in proportion as parents can be induced to study anatomy and physiology. Let these sciences be thoroughly understood, and how will the parent rejoice to seek medical advice in the great work of education. No services, moreover, will be more cheerfully and liberally rewarded. When the parent can be induced to seek, as his wisest and most faithful assistant in the work of education, the aged and long tried physician; when, side by side, they talk of the physical management which each child, constituted as he is, respectively requires; and when each is trained according to the demands of his whole nature, and made to fill the very niche in society which the great Creator intended; then may the work of

human improvement be considered as fairly begun. Then will physical education be properly understood and appreciated, and the labors of medical men cease to be almost universally misapplied.

EPITOME OF HEALTH.

THE MIND.—In order to health, the mind must be in a proper state. All of its faculties—perception, attention, reflection, comparison, &c.—must be cultivated in due proportion and harmony. There must not be precocity ; there must not be inequality.

THE PASSIONS AND AFFECTIONS.—Hope, love, confidence and cheerfulness, are as favorable to health as fear, hatred and despair are unfavorable to it. Emulation, envy and ambition, if in their full force, are also unfavorable.

GOVERNMENTS.—These have some influence on health, as has been ingeniously shown by Dr. Rush. However excellent we may suppose our own to be in other respects, it stands not among the foremost in its tendencies on health. No government on earth, with which we are acquainted, favors, to so great an extent, the production of most of the long catalogue of diseases, called nervous.

RELIGION.—The influence of religion on health has been treated—we should rather say, caricatured—by Dr. Brigham, of Hartford. We hope somebody will ere long write on this subject who understands what true religion is ; and who will not confound it with the false. The superstitions of a false religion and the abuses of the true

are one thing; the excellencies of both are quite another. We believe it will be found that christianity, in itself, is strikingly favorable to health and longevity.

EDUCATION.—We have alluded to the influence of education on health, in speaking of the mind. It is much greater, without doubt, than most persons have ever supposed. But the full development of this part of our subject would require far more space than we can devote to it.

HABITS.—These, indeed, are the result of education in its largest sense, but as they are not always so understood, we prefer, in treating of the causes of health or disease, to consider them under a separate head. There are a thousand little habits, scarcely deemed wrong, which tend to disease, and ought to be corrected.

BODILY EXERCISE.—Not only must the whole body, as a whole, be duly exercised, but so must its various organs. Some are made for *more* action; some for *less*. There must also be both recreation and labor. Finally, there must be not only a due proportion of all these, in order to secure and preserve health, but there must also be a suitable proportion of rest and sleep.

CLIMATE AND AIR.—There are some climates which never were and probably never will be as favorable to health as others. Still, there are few places in the world in which, if everything else is favorable, a tolerable share of health and longevity may not be secured. But in the more healthy climates we often breathe bad air. Such is the case, often, in the thickly populated city; and in the case of small or unventilated sleeping rooms, factories, school rooms, churches, &c., even of the country.

ABLUTION.—If every other law of health were duly observed, no person could be perfectly healthy without a proper attention to cleanliness. In vain, therefore, are we told that it is healthy for children to play in the dirt. It is healthy for them to breathe the fresh air and enjoy the exercise afforded by playing in the dirt; so much so, that in spite of the dirt, they remain healthy compared with those who are confined. This is the real truth in the case. Dirt can never be healthy. The more cleanly our persons, our dress, our rooms—our *world*, in fact—the better. Grant that some employments do not admit of constant cleanliness, still they admit of daily ablutions; and

“Who does the best his circumstances allow,
Does well; acts nobly; angels could do no more.”

CLOTHING.—More of health depends on a due regard to clothing than is commonly supposed. It is a subject of more importance as we approach either pole. But we are giving an epitome, and not a volume, or even an essay.

FOOD, DRINK AND DIGESTION.—If every other law of health were perfectly obeyed, and if all other things were just as they should be, while all which relates to nutrition was wrong, man could not, as a mere animal, be truly happy. Hence the importance of dietetics. They form an important chapter in every code of health, and demand a measure of the time and attention of all who would honorably fill the sphere which God, in nature, has assigned them.

EFFECTS OF EMPLOYMENTS.

It is not a little remarkable that those employments which are the most indispensable to human happiness are, in general, the most healthy. Not that the less healthy are wholly useless, or ought not, in any circumstances, to be pursued ; but as they are usually less necessary to our happiness, they should be followed with due caution.

Among the most healthy laborers are agriculturists, house-keepers, cabinet makers, house carpenters, joiners, wheelwrights, coach builders, coopers, coachmen, and teamsters. A few, indeed, of the more useful employments are rather unhealthy ; such as heavy gardening with the spade, cloth dressing and weaving, tailoring, and shoe making ; but even these last employments, pursued with caution, may be so managed as to be pretty healthy. On the other hand, distillers, malsters, confectioners, painters, plumbers, (workers in lead,) potters, snuff-makers, waiters, cooks, house servants, and millers, are either unhealthy or short lived, or both.

But are not cooks, millers, waiters and house servants usefully employed ? A part of the work which they perform is highly useful, but not in the manner and to the extent which modern fashions require. Rational cookery, which, while it better subserved the purposes of health, could not and ought not to take up one fourth of the time now spent on it is no doubt a useful employment. So in regard to grinding, waiting and serving. But are we sure that the labor of cooks, and waiters, and house servants, so far as really necessary in the abstract, is not exactly the sort of exercise which health demands that we should perform for ourselves ? And should it be found that social happiness, domestic economy, and moral pro-

gress are best secured, in the same way, would not this add force to the argument? And since it is the fine flour which destroys the lungs of the miller, as well as injures gradually the stomachs of the eater, how know we that millers are necessary? How know we that it would not be best for families, as a healthy exercise, to grind coarsely their own corn and grain, in hand mills, as certain eastern nations used to do, and as a few still do? Or if committed to millers, grinding the grain coarsely would not be very injurious to health.

Some of the employments which we have set down as unhealthy, ought to be entirely dispensed with. Distillers, malsters, confectioners, snuff-makers, painters, plumbers, and perhaps potters, are not needed in a healthy state of civilization. Diseased, as civilization everywhere is, we know not but some or all of them may be temporarily useful; but in a perfectly healthy state of things it could not be so.

We are aware that we bring upon ourselves, by remarks like these, the frequent charges that we are for bringing mankind back to a savage state; that we would destroy commerce and the arts, and everything which polishes and adorns human nature, and give the world a retrograde direction. But it is not so. It is precisely the contrary. The doctrines we inculcate, instead of shutting up mankind to a few things, like the savage, would tend to increase the variety, if not the extent, and the real if not the apparent amount of their enjoyments. It is diseased civilization—a morbid refinement—which is already running the world down towards semi-barbarism, to say the least; and we aim to elevate it, not perhaps in the swiftest, but in the most healthy manner. The growth of civilization, and the arts and commerce it has brought with it, has been a morbid or hot house growth, and must experience the results of all hot house processes. We

would encourage a natural growth, on the contrary, which shall abide when all dross, and wood, and hay, and stubble shall be burnt up.

Our readers will pardon this long digression, as painful to ourselves as tedious to them. But we must defend ourselves somewhere, not so much from the attacks of malice, as of ignorance or prejudice. The slaves of habit, and fashion, and lust, who not only never stop to think for themselves, but who dare not so much as to eat, drink, walk, sleep, dress or exercise "on their own hook," are perpetually crying out at us, and though we neither think it necessary nor desirable to stop at every corner to defend ourselves, we suppose it is duty to pause here and there, and explain. We are not whimsical, nor visionary, nor reckless. We have weighed the matters of which we speak; we have counted the cost before we engaged in war, offensive or defensive.

But to resume our subject. In endeavoring to ascertain whether an employment is healthy or unhealthy, we must carefully distinguish between the circumstances which, from its nature, are inseparable from it, and those which are connected with it, as it were, accidentally.

1. THE FARMER.—His employment is naturally healthy, because it is pursued in the open air, because it exposes him both to sunshine and storm, because he may be pretty regular in his habits, because it brings into proper exercise, during the progress of the year, and often almost daily, a very large proportion—perhaps nearly all—the muscles of the body, and because it gives a more equal development than almost any other employment, of all his powers, physical, social, intellectual and moral.

Yet farmers are not always healthy. Some labor too hard, either from choice or necessity; some commit enormous errors in regard to their temperature, and in

regard to eating, and drinking, and cleanliness. The fact that a man's employment is naturally healthy will not wholly save him from the consequences of gluttony, intemperance and licentiousness, should he indulge them. Nor will it wholly prevent the necessity of his paying the penalty of other transgressions, such as cooling himself suddenly when greatly heated, over-straining his muscles, eating heavy suppers just before going to bed, &c. It may ward off a blow for a time, but it must finally come.

Gardening is productive of effects quite similar to those of farming. It is indeed less liable to excess, except when the spade is much employed, in which case, the lungs are sometimes injured by too much stooping.

To one of these employments, either farming or gardening, so long as the season will permit, we think every person old enough ought to devote a portion of time daily; excepting, of course, Sundays. This we mean should be the general rule; to which we suppose exceptions must be made not only for ill health, but for storms and a few other things; but none in favor of other occupations or engagements, or in favor of sex.* How much time should be spent daily, in this way, we do not undertake to decide; at least we cannot say how much is indispensable to the preservation of health. The more, however, the better, for the male sex. Females—those who have children to take care of and house work to perform—need much less than males; but we doubt whether less than a couple of hours is safe, as a general rule, even for them. Their work should of course be light, in proportion to their smaller muscular powers.

* We are not here speaking of what we expect soon to see. But the question is not whether we shall live to see a change so beneficial; but whether the change is, in its nature, necessary.

It would add greatly to the health and happiness of our farmers, as a body, if they were to cultivate their minds and hearts more than they do. Many of them are fond of reading and study, but, viewing them rather as an amusement than as a duty with reference to health and morals, do not exert themselves as much as they might to find the necessary leisure. Whereas if they believed every degree of mental and moral progress would at the same time have a tendency to improve their health, it might furnish them with an additional motive to effort. We are sorry this point is so often overlooked.

2. THE HOUSE-KEEPER.—Besides taking care of children, which, if done as it ought to be, is of itself no light task, the health of every female requires more or less of what is called house work. Even if she takes two or more hours' light exercise daily, in the open air, she still needs to perform other work within doors. We believe that the amount of this exercise may safely be regulated by the rational demands of a family. If a wife has none but her husband to take care of, she should, as a general rule, after performing her house work, devote the rest of her hours to study, gardening and social visits. If she has one or more small children, her labors with and for them will diminish the necessity for other society, if not for study. Before the family becomes very large, the eldest children will begin to afford her a little aid; and elder daughters will do much for themselves and others.

3. THE CARPENTER.—His employment pursued, as much of it is, in the open air, is healthy. In some respects, it has the advantage even of farming, especially in point of cleanliness. The old notion that dirt is healthy is a mistaken one. But of this we have spoken at sufficient length in another place. The carpenter is

liable to commit the same errors as those to which we have alluded, in speaking of the farmer; and when he yields to the temptation, is as sure to pay the penalty. Perhaps there are rather more among this class of men who actually do yield and suffer, than among farmers.

4. THE JOINER.—The remarks of the preceding paragraph will apply, in nearly every respect, to the condition of the joiner. His, in one word, if judiciously pursued, is a healthy employment.

5. THE CABINET MAKER.—Cabinet makers, says Mr. Thackrah in his very valuable work on this subject, are generally healthy, though employed within doors. The labor is good, and there is no hurtful accompaniment, with the exception of the dust which is produced by sawing certain kinds of wood.

6. THE COOPER.—Coopers have good muscular exercise. When lads first enter upon this employment, the stooping posture affects the head, and the noise the hearing. The latter indeed is often permanently, though not greatly impaired. The stooping posture also sometimes appears to injure adults, producing pain in the loins. But on the whole, the employment is healthy, and it would seem to be a wise ordinance that it should be so, for how much are we, in civic life, indebted to the cooper!

ON THE USE OF FRUITS.

[The following excellent remarks on the Utility of Fruits for food and the preservation of health, are abridged from Kenrick's Orchardist.]

THE fruits of various countries and climes, should be regarded as one of the most valuable gifts which Divine Providence has bestowed upon man. And the cultivation of those of superior kind, should on all accounts be promoted—not merely as the source of luxury, nor yet alone as a delicious, healthy and most nutritious article of food; but as connected, in other respects, with all that eminently concerns the family of man.

“The palate,” says the celebrated Mr. Knight, “which relishes fruit, is seldom pleased with strong fermented liquors; and as feeble causes, continually acting, ultimately produce extensive effects, the supplying the public with fruit at a cheap rate, would have a tendency to operate favorably, both on the physical and moral health of the people.”

The belief is but too prevalent, that fruits produce diseases during the months of summer and autumn, and especially the dysentery. The belief is untrue—and the very reverse is certainly true; fruits being the true preventives of disease.

The “*Annales d'Horticulture*” says—“One of the best aliments, and the best appropriated to the different ages of life, is that which fruits afford. They present to man a light nourishment, of easy digestion, and produce a chyle, admirably adapted to the functions of the human body.”

Fruits, when perfectly ripe, never occasion ill consequences, if they are eaten only to satisfy the demands of nature.

Thoroughly ripe fruit, eaten with bread, is the most innocent of aliments, and will even insure health and strength.

The following is found in "Advice to People upon their Health," by Tissot :

There is a pernicious prejudice, with which all are too generally imbued—it is, that fruits are injurious in the dysentery, and that they produce and increase it. There is not perhaps a more false prejudice.

Bad fruits, and those which have been imperfectly ripened, in unfavorable seasons, may occasion colics, and sometimes diarrhœa—but never epidemic dysentery. Ripe fruits of all kinds, especially in the summer, are the true preservatives against this malady. The greatest injury they can do, is in dissolving the humors, and particularly the bile, of which they are the true solvents, and occasion a diarrhœa. But even this diarrhœa is a protection against the dysentery.

Whenever the dysentery has prevailed, I have eaten less animal food and more fruit, and have never had the slightest attack. Several physicians have adopted the same regimen.

I have seen eleven patients in the same house ; nine were obedient to the directions given, and ate fruit ; they recovered. The grandmother and a child she was most partial to, died. She prescribed burnt wine, oil, powerful aromatics, and forbade the use of fruit ; it died. She followed the same course, and met the like fate.

This disease was destroying a Swiss regiment, which was stationed in garrison, in the southern part of France. The captain purchased the grapes on vines. The sick soldiers were either carried to the vineyard, or were supplied with grapes from it, if they were too feeble to be removed. They ate nothing else ; not another died—nor were any more attacked with the complaint after they commenced eating grapes.

A minister was attacked with the dysentery, and the medicines which were administered gave no relief; he saw by accident some red currants, and had a great desire to eat them; he ate three pounds between seven o'clock in the morning and nine o'clock in the evening; he was better during the day, and entirely cured the next.

In new countries, and in new settlements—in places remote—in the wilderness or on the ocean—in times of privation, and in the absence of the useful fruits, the taste and habitual use of tobacco, of alcohol, and of strong fermented liquors, has been acquired. The friends of abstinence, who would abolish the use of these as pernicious, must encourage the cultivation of fruits, as the healthy antidote and useful substitute.

HOW TO MAKE PALE FACES.

WE have presented our readers, not long since, with an article under this head. We recommended it to those of them who desired to have pale faces, to reside in a city, or in a mine, a few years. We endeavored to dissuade them from trusting to the hats, the bonnets, the gloves, the umbrellas, and the covered carriages of our country. The process, in this way, though effectual, is slow.

As neither the city nor the mine seems to be accessible to all, we will venture to commend to their consideration a few things more.

The practice of taking calomel for every ailment, whether important or unimportant, will do much towards producing a certain ghastly whiteness of face. So will the habitual use of opium. The appearance of the

excessive eater of opium is truly haggard and melancholic, as well as pale.

Licentious habits, in some constitutions, produce a sensible paleness. This is true of all ages, sexes and *conditions*. The same remark may be made of spirit drinkers. The majority of the latter, however, have first a preternatural redness. It is usually many years before the pallid appearance supervenes.

Sitting up late at night and lying in bed late in the morning produces paleness. On this point, however, few, as we apprehend, need any urging. Most people already sit up late and lie in bed late ; at least, late enough to answer every important purpose.

Sitting, constantly, in the parlor or the study, or the school room ; where there is less light and more heat than there ought to be ; and especially when all sorts of exercise are despised or neglected, is one effectual means of securing that etiolation or bleaching of the human countenance of which we have already spoken so largely in a former article.

Great care and anxiety about the rise and fall of stocks, goods, wares and merchandize. Great anxiety in regard to the results of business. Gloomy forebodings of evils to come, of any sort. In short, over anxiety about the future, however it may be elicited, seems to give a centripetal tendency to the fluids, and leaves the whole surface pale and somewhat colder.

Tobacco chewing and smoking will, in general, produce paleness. Indeed we scarcely know an exception. Let him who doubts persist in the habit ; and twenty years will not probably elapse before his face will attain the much desired appearance ; and the color will be permanent.

There is one thing more which will often succeed. It is to become suddenly a *Grahamite*. Drop your meat ;

do n't taste a mouthful of that for the world ; even though you continue the use of hot short cake, butter, toasts, gravies, sauces and condiments. Be careful, moreover, not to make your change in faith, but with great fear and trembling. And do not fail to gather round you, during the experiment, a multitude of croakers and alarmists, to tell you that you are destroying yourself as fast as possible.

The use of condiments with our food—pepper, mustard, salads, sauces, sugar, molasses, butter, cheese, &c.—nay, even the *excessive* use of any substance whatever, is very apt, ultimately, to produce a greater or less degree of paleness.

On the advantages of paleness we need not dwell. Our readers know how much more beautiful a pale person is ; and most of them may be aware how much it attracts the notice of foreigners when they arrive among us—giving us a sort of unearthly, or as they term it, *resurrection* appearance. That it invites disease, and gradually shortens human life, may not, it is true, be quite so well understood. But is not this one of its greatest advantages ? Who is there that does not rejoice at any new method of shortening our pilgrimage through a vale of tears, and of hastening the hour when sorrow and sighing are to flee away, and tears are to be wiped from all faces ?

DOING GOOD.

AN eminent minister of the gospel in this city once said, there was nothing more favorable to health than doing good. His remark may have been deemed by some as not a little extravagant, but we believe it was nevertheless substantially true.

That it is more blessed, or in other words, more happy to do good than to receive, is the language of our Lord and Saviour himself. But wherein is this happiness to consist? Is it in the mind alone? We doubt it. We believe the apostle who quotes this as the language of Christ, included in his idea of blessedness the happiness of both mind and body.

Be this as it may, however, experience demonstrates the truth of the position, that active benevolence has a most salutary tendency on our physical well-being. Hardly anything is more hurtful than the very common practice of thinking and talking about our little indispositions, or even our greater bodily pains. It cannot mitigate them; on the contrary, it aggravates them. Now he whose heart is set on doing good—who is constantly devising or executing schemes of benevolence, is apt to forget his own troubles. Or, to say the least, they recur to his mind more seldom than to the idle. And just in proportion as he forgets them, will they be found gradually to disappear.

This, however, is not all. The person whose heart is warmed with the love of his fellow men, and who not only delights to do them good prior to the execution of any of his plans, but also enjoys that increase of pleasure—that blessedness—which the execution of those plans itself produces, has his cheerfulness greatly increased. Now cheerfulness is always accompanied with a better state of circulation of the fluids, and with a more healthy and energetic activity of the brain and of the nervous system, than its opposite. And we know of no person in the world so likely to possess—all other things being equal—a good state of the internal organs of the body, throughout, as the active, and cheerful, and happy doer of good; especially if the doing good be of the most enlarged kind—we mean, of that kind which Dr. Dwight does not hesitate to describe as extending beyond the fellow creature, and

going out to the Creator—the love and desire of pleasing God and promoting his glory.

The idea of doing good to the Creator may seem a little strange ; yet we believe it is not altogether inappropriate. Not that men can increase his happiness in this way ; but they can render him, if possible, more glorious, which seems to us to amount to nearly the same thing.

In short, the great sum and substance of the moral law, to love God with all the heart, and our neighbor as ourselves, if duly obeyed in its complete extent by all intelligent beings, would do more in the way of promoting human health and longevity, than has *ever yet* been done by all the physicians, and physiologists, and dieteticians which the world has afforded. We are sorry this tendency of christianity is so often and so unnecessarily overlooked. But we believe it will not always be so. We believe there is a better day dawning. We believe it is already beginning to be seen, more clearly than at any former period, that christianity proposes to accomplish the redemption of the whole body ; that is, of the whole *being*—body, soul and spirit.

A CHAPTER ON "BEGINNING."

SOME persons never accomplish anything in the world, because they do not know how to begin ; or to speak more correctly—because they have not the necessary decision of character. I once had my patience put to the test by a person of this description.

He had come to me for medical advice ; and I had given him my opinion. Some months afterward we met again in the street ; and on inquiry he had done nothing, because he had not yet made up his mind to

begin. I advised him again, and again left him. Several months more having elapsed, he came again. He was still hesitating in regard to some unimportant point or other. I pressed upon him the necessity of making a beginning; but with little hope. The man is probably still undecided, and still suffering.

Experience had, long before this, taught me the necessity of *beginning* what I knew to be my duty to do.—The best lesson I ever had on this subject was eleven years ago. I will relate the story.

For many years, I had been subject to repeated colds during the winter and spring, which in the spring often left me in a state that seemed bordering on consumption. In the spring and summer of 1826, I was threatened more severely than ever. My cough and the expectoration became quite alarming. I became feverish, and subject, at times, to violent perspiration, both by night and by day. Attacks of drowsiness were frequent and oppressive; and sometimes I could hardly walk without falling to sleep. I became feeble and emaciated; and as feeble in mind as in body. I did little but pore over my troubles, watch the symptoms of disease, and prognosticate evil. Besides, I was in extreme poverty, and destitute of any immediate prospect, in this respect, of improvement.

What could be done? Muscular courage remained, in some degree. I could walk, in a day, several miles. At length, after much reflection, I decided on a course; and the next day, I proceeded to put it into execution.

I resolved to visit Wadsworth's tower—then nearly twenty miles distant. Accordingly I set off the ensuing morning, (it was the 5th of July,) on my journey. I was about half a day in getting five miles; so disposed was I to linger among my friends, and so reluctant to go. But my resolution was made; and the journey must now be attempted. I was resolved, at least, on a beginning.

The third day found me at the Tower. I was somewhat fatigued, but success encouraged me, and seemed to give me strength. The Tower, in itself, is an object of no great importance—certainly not enough to require a passing description here. The view from its top is exceedingly fine, and the air around it pure and exhilarating.

From the Tower I went to the Asylum for the Deaf and Dumb, in Hartford, where I spent several hours very agreeably. From the Asylum, I went to the Retreat for the Insane. I also called on an old acquaintance in that region, and passed the night with him.

In the morning I visited the State Prison, at Wethersfield, Conn.; also Mr. Joseph Emerson, Principal of a Female Seminary there. Here, also, I found several old friends. In Wethersfield I spent the Sabbath. All this while, I was living in the most abstemious manner, both from principle and necessity; though at the same time evidently gaining strength of body and mind.

When Monday came, I went to Middletown. The object of curiosity here, was Capt. Partridge's Military Academy. This, however, did not long interest me; and I soon began to bend my course homeward. On my way thither was a curious mountain, which I hoped the next day to ascend. But reaching it while the heat was excessive, I gave up this part of my project, and proceeded directly to my father's.

I was absent about one week, and during the time had travelled, as nearly as I could judge, about seventy-five miles. I had gained something of vigor, but more of courage. I had found that I need not immediately die! that there was hope of prolonging my days, and of yet being happy. In short, I had made a *beginning*!

The next day after reaching home, July 12, I took up a scythe and resolved to go to work. My friends had as little confidence in my ability to labor as I had myself.

But I was determined to make a beginning ; and accordingly *a beginning was made.*

We were all disappointed. I was able to mow much better than I expected. I continued my efforts. The second or third day I succeeded in performing nearly a common day's work. My cough, in the mean time was abating ; the appearance of the matter expectorated becoming less and less alarming ; my seasons of sweating were becoming less and less troublesome and exhausting, and I was slowly gaining flesh as well as strength. I continued on the farm, as nearly as I can recollect, about two months, when I found myself comparatively well. I was at least so far restored, as to engage in the duties of a laborious profession—and no such symptoms have ever returned. What decision of character had enabled me to *begin*, temperance enabled me to continue ; and to this day, which is now eleven years, I have been gaining in mental and bodily vigor, as well as in enjoyment.

APHORISMS OF HIPPOCRATES.

1. OLD men bear abstinence best ; next, those who have attained their (grand) climacteric ; adolescence, less ; and infancy least. But of all these the vivacious support it most easily.

2. Those aliments which quickly and aggregately nourish are soonest ejected.

3. The aged are, for the most part, less disposed to fall into disease than the young.

4. That nourishment which is beneficial in the convalescent stage of fever, would be highly injurious during the prevalence of the disease.

5. Impure constitutions when most nourished are most injured.

REMARKS.—How different some of these views are from those which are common among the vulgar! How seldom is it believed that old men can bear abstinence! And how universal is the belief that they need a more plentiful, as well as a more stimulating diet! How universal is the belief that pain and old age are almost inseparable! How seldom is it known that until we reform and become truly temperate, the more freely we live, the more do our vital organs suffer!

INTEMPERANCE ON VEGETABLES.

INTEMPERANCE is by no means confined to the drinking of ardent spirits. There are multitudes who becloud the mind, and render the soul's upward aspirations difficult, if not impossible, by the indulgence of an appetite which they never dream of being inordinate, but continue to cherish as an indication of hearty health. If a man may be a drunkard upon wine, so he may be a glutton upon vegetables. "Our elegant eaters," says Cicero in one of his letters, "in order to bring vegetables into fashion, have found out a method of dressing them in so high a taste, that nothing can be more palatable. It was immediately after having eaten very freely of a dish of this sort, at the inauguration feast of Lentulus, that I was attacked with a disorder which has never ceased till this day. Thus you see that I, who have withstood all the temptations that the noblest lampreys and oysters could throw in my way, have at last been overpowered by paltry beets and mallows." If all the philosophy of Cicero could not save him from being overcome in this manner, perhaps even the Graham bread may not always preserve its disciples from temptation.—CHEEVER.

MISCELLANY.

EDUCATION OF THE FUNCTIONS.—The Rev. E. White, of South Carolina, in the Introductory Address before the American Institute, at its eighth session, spoke with much earnestness of the prevalent neglect of that part of education, which he called the education of the functions; such as muscular motion, digestion, respiration, &c. He represented the laws of life to be as fixed as the laws of the planetary system, or those of chemistry or mathematics. He spoke, almost with contempt, of the strange but prevalent belief that health and disease are, as it were, matters of hap-hazard; and labored with great earnestness to impress the idea that the laws of external nature were not more certain than the good results of enlightened patient efforts in physical education and physical management.

This is no new doctrine; it is older than any person now living; it is as old, at least, as Hippocrates and Paul. But it is painful to think how it has been overlooked or forgotten, or cloistered. It is only within a few years that it has been revived and made common public property, by the labors of Rush, Broussais, Bell, Coffin, Mussey, Woodward, Lambe, Graham, and others.

THE PUBLIC PRESS.—Of this we must and will complain, so long as it tolerates so much abuse of all sorts. A friend assures us—we have not, ourselves, witnessed anything quite so abominable, though we have seen many things scarcely less so—that he lately observed, in a Boston paper, at the end of a long advertisement in regard to some “blessing to mothers,” a hint not to take the medicine without great caution during gestation, lest it should produce *abortion*! If this is not high handed villany, what is? And if the willing receiver of stolen goods is partaker of the guilt of the thief, what shall we say of those who, with their eyes open, and in

the face of repeated warnings, encourage and promote that destruction of life and health which must inevitably follow in the train of these advertisements of panaceas, and nostrums, and wonderful cures? Is it not time for honest men to rid themselves of this method of shedding human blood?

But there is everywhere enough of encouragement to prevent despair. We occasionally meet with a conscientious editor of a newspaper—one who will sooner remain poor than suffer his paper to become the vehicle of spreading disease, and error, and vice, and crime. We met with one lately, in the interior of this state. He is a thorough-going reformer of himself and those around him. Such men deserve—not statues—but what is a thousand times more valuable, and what we hope they will ultimately receive, the approbation and thanks of millions of their reformed countrymen.

MAKING HEALTH.—The Hon. Mr. Mann, of this city, in a recent public address before the Worcester County Convention on Common Schools, spoke of health as *an article of manufacture*, and not as a gift of Providence, in the sense commonly received. True, he said, it was a gift of God, just as skill in music or a profound knowledge of mathematics is a gift, and in no other way. He did not doubt that some persons inherited a predisposition to certain diseases—the iniquities of the fathers being thus often visited upon the children unto the third and fourth generation—still, by obedience to the laws of life, every individual could just as surely improve health—*manufacture it*, even—as improve his mind or heart.

He might have gone further, and inculcated the doctrine that health can be improved—yes, manufactured—in *proportion to the capital we possess*; in other words, though the feeble may do much in this respect, those who are already comparatively strong and healthy can, as a general rule, do much more. He might thus have done something towards removing the prevailing opinion that the study of the laws of life may be well enough for the sickly, but that the healthy have nothing to do with it.—But we will not complain that no

more was done ; we will rejoice rather that so much is accomplished. Let but the idea prevail that health is an article of human manufacture—as much so as any mental or moral acquirement—and the world is, prospectively, reformed.

CURIOUS AND IMPORTANT FACT.—It is a curious fact, says a British Magazine, that the consumption of malt in England and Wales has been stationary for nearly half a century, though the population has more than doubled during that period ; while the tables show that the public brewers, since 1787, have contrived to manufacture *one third more* of strong beer, out of the same quantity of malt. Does any one doubt the cause ? Is it not known that the brewers use active poisons to give strength to their liquors, and make up for the diminished quantity of the malt ?

ENCOURAGING.—A family of five or six persons, who have been accustomed to the use of cider, at the rate of from fifteen to twenty-five barrels a year, with some spirit, and tea, and coffee, and beer in addition, have recently begun the work of reform. The father laid aside spirit, cider, tea, coffee, &c., on the very day of completing his fortieth year of matrimonial life, and has for some time used nothing but water. One of the family has laid aside the use of cider and tea ; another, of cider. One has discontinued the use of pork. This is but the picture of many a family in New England. The work of reformation—the cause of temperance in all things—goes bravely on, and the world may, we trust, begin to hope.

The leader of a Bible class in the interior, has also commenced teaching his Bible class much of physiology at the close of the religious lesson. He introduces his subjects as proofs or illustrations of the goodness, mercy, &c., of the Creator. We say once more there is much—very much—in the world that is encouraging.

RICH ENOUGH ; a Tale of the Times. This little book, by the Author of "Three Experiments of Living," is a most capital production, worthy of the source from whence it came. We hope it will be circulated as widely as people can be found who sacrifice health, and life, and eternal happiness to the love of money ; and who worship mammon rather than Jehovah.

PHYSIOLOGICAL REFORM ; an Address by Mr. F. W. Bird, before the Physiological Society of Boston. This is an able article of forty-eight closely printed pages, and will be read, by every friend of improvement, with the most intense interest.

ANNALS OF EDUCATION.—Nearly every number of this work contains articles on the subject of early physical education ; and we wish its character, as a companion to the parent and teacher, were more widely understood. It seems to us that the friends of "temperance in all things," and of "physiological reform," find it advantageous to examine it.

UNCLE SOLOMON, OR THE HOMAN FAMILY.—This is the name of a capital story, printed by Cassady & March, of this city. It is good, we say ; but perhaps it appears so, because it inculcates our own views in regard to domestic economy. But good, bad, or indifferent, we hope everybody who can will read it.

LIBRARY OF HEALTH.

ON HEATING OUR APARTMENTS.

THE question is often asked—Which are best for health, stoves or fireplaces? Now the answer to this question depends on a great variety of circumstances. In certain cases, fireplaces are most healthy; in others, they are less so. A bad stove is, of course, worse than a good fireplace; and, on the other hand, there are fireplaces which are not so good for the purposes of health as stoves.

We do not hesitate to say, however, that in our own view, and admitting all other things and circumstances to be equal, we regard stoves as, in general, the best for health. We leave out of question, for the present, the comparative economy of the two methods of heating rooms, both because this is not the best place for it, and because our own opinion on that point is not fully made up.

Fireplaces, it cannot be denied, have their advantages. Their position, in the chimney, prevents their being in the way; they do not usually afford so intense and debilitating a heat; and the appearance of a blazing fire to most persons is agreeable. Properly managed, they are certainly healthy, or at least comparatively so.

Stoves, however, may be so placed, as to be as much out of the way as fireplaces. Their heat, too, with suitable care and pains, may generally be properly regulated. And as to the sight of the fire, if that is deemed important, the open or Franklin stoves, or the modern, but fashionable grates, afford us the same opportunity. We have elsewhere shown, in this work—or at least attempted to do so—the folly of the New England custom of sitting with our faces to the fire. We have shown, as we trust, that it is very injurious to the eyes, and through them, to the stomach and the rest of the system.

The leading advantage of stoves over fireplaces, consists, as we think, in the facility which they afford for equalizing the temperature of our rooms. In the use of the fireplace, one side or part of the body is apt to be much hotter than the other, especially in very cold weather, and whenever the fire chances to get low; while the stove, if properly constructed, maintains a more permanent, and steady, and equable heat.

The leading disadvantage of stoves is, that we are very apt to raise the temperature of the rooms where they are used unnecessarily high; and unnecessary heat not only produces general debility, but makes us tender, and exposes us to take cold. If this evil is avoided—and with care it certainly may be—we are sure that stoves are greatly preferable to fireplaces.

There are, however, other advantages arising from using stoves or grates in which we can burn coal, especially the anthracite. The uniform temperature of which we have been speaking may be more easily maintained by the latter than by the former. It is far less labor to attend the latter than the former. To this should also be added the greater security against accidents. Clothes and buildings are less exposed in the use of coal than in that of wood.

There is, indeed, an objection often urged against stoves, that they render the air more impure than fire-places; that they cause headaches, colds, &c. Now the truth is, that it is the excess and inequality of heat which produces all this mischief. There is even less danger of taking cold when the temperature of the rooms we live in is uniform; and if the air is no hotter, quite as little of headache.

Of the various kinds of stoves used, where cookery is not required, we prefer those which are now usually called Olmstead's. They are designed for anthracite coal only. In regard to the use of them, we find the following valuable rules, by Prof. Olmstead himself, in the American Almanac, for 1837. They apply, in many respects, to stoves on any other principle of construction, as well as to those now in question.

1. "The chamber of combustion or furnace, must be lined with a good *non-conductor*.

2. In connecting an anthracite stove to the chimney, *all joints must be close*, so as to afford no passage to the air except through the furnace.

3. The temperature must not be raised higher than a full red heat.

4. Coal should, in all cases, be *free from dust*.

5. *Nut* coal is most suitable for producing a mild and uniform heat, to be kept up for a long time. When a thick bed of it is used at once, a strong draught is required. Coarse coal is adapted to the coldest weather; and in intermediate states of weather, the fire of a stove may be built of coarse lumps below and fine above.

6. When in full combustion, anthracite coal requires but a *very little air*.

7. No part of a stove or pipe should ever become *red hot*.

8. The proper temperature of family apartments is 70° ; of sleeping rooms from 50° to 60° .

9. In the distribution of heat, long horizontal pipes are, if possible, to be dispensed with.

10. Stoves and pipes should be effectually cleaned and refitted for another season, *immediately after the time for fires is over*. During the summer, they should be kept in a dry place."

What Prof. O. says of the temperature of rooms is, of course, susceptible of much modification according to the health or habits of the individuals who occupy them by night and by day. All rooms, to be healthy, should be as cool as is consistent with comfort, but never so cool as to be uncomfortable. Some persons are comfortable, entirely so, at little more than 60° , especially if well fed and clothed. Proper food and clothing, and proper mental and bodily exercise, will save a great deal of external heat, and, in the same proportion, conduce to health. We believe that if our bodies and minds are properly treated, five or six degrees less of heat than is stated above, by night and by day, would be healthier. But beware of cold, especially in your sitting rooms—in your sleeping rooms, it is of less consequence. For ourselves, we have been most healthy while sleeping for about three years on a bed of straw only, in the coldest room, in the coldest house, in one of the coldest villages of southern New England; and this, too, though following a profession that exposed us more to the cold, and subjected us more to irregular hours, than any other.

While we beg our readers to regard health—and eye sight among other things—as of primary importance in all their arrangements for warming rooms, we beg them to remember one thing in particular; which is, that no room is healthy, be it warmed as it may be, unless kept

well ventilated. Pure air is one of the first conditions of health; and he who does not supply his rooms, at all times, with enough of this, must expect, sooner or later, to suffer. Even if we are successful in hitting the golden mean in regard to temperature—neither too hot nor too cold—we may slowly destroy our health and that of our families by breathing impurities. This subject of ventilation is almost wholly disregarded. We start when here and there a person dies outright as the consequence of neglect; whereas, it is not beyond the truth to say, that these cases of dying outright, from bad air, form not a hundredth of the whole mischief which exists in our community. The seeds of disease are often sown, without suspicion, to spring up five, ten, twenty or even forty years afterward; and mankind, very often, are as truly twenty years in dying as one week or one day.

CATCHING COLD.—No. I.

NATURE OF A COLD.

THIS is a subject of very great importance, especially in a climate like our own, where many persons are seldom if ever free from the effects of taking cold, and where most people are, in a greater or less degree, sufferers. Our object is to present, in a series of articles, a few plain, common sense thoughts on the nature, the causes, the consequences, the cure and the prevention, of these fashionable but troublesome affections.

And first, of the NATURE of a cold.

Thousands of persons who are frequently—one might almost say constantly—afflicted with colds, seem not to

have the remotest idea that a cold is a disease. Ask them when you meet them how they do, and they will tell you they are well, *except a cold*. Or if you make the remark—You seem to be ill, the reply is—"Oh, it's nothing but a cold."

Now if society, as a mass, could be shown and truly convinced that a cold is as much a disease as small pox or typhus fever, several valuable points would be gained. 1. They would be likely to take more pains to avoid catching cold. 2. They would, as a general rule, take more pains to cure the disease, when once caught. 3. The means used for the purpose would not, it is believed, be so irrational as they now are.

The impression that a cold is a very trifling affair, says the Journal of Health, has induced many a one to submit himself to domestic quackery, instead of seeking the advice of an experienced physician; and by that means has converted, not unfrequently, what was really a simple curable affection, into one speedily fatal, or to the sufferings of which he must submit without hope of relief, during the few remaining years of his life. To assure an individual, it is added, that he is laboring under a "violent cold," so far from exciting in him any alarm as to his situation, is very often one of the most effectual means of quieting his fears.

And yet the same writer assures us that, next to war and pestilence, on the one hand, and sloth and intemperance, on the other, colds are the causes of the greatest destruction of human life. They are diseases of far more serious importance than most persons suppose. Buchan, in his Domestic Medicine, says that almost every cold is a kind of fever; and mentions as an old but true saying, that "colds kill more than plagues." And Cullen, one of the fathers of medicine, and a writer of still higher authority than any we have named, describes a cold as always attended with fever.

But a cold is not only a disease of itself; it leads to other diseases still more severe, more troublesome, and more dangerous. Among these are lung fevers, rheumatisms, bowel complaints, croup, malignant sore throats, and consumptions. In this climate, something like one fifth of the inhabitants die of consumption, and a large number of lung fevers and bowel complaints, to say nothing of other diseases. And the greater part of all these diseases are brought on, most undoubtedly, by colds. It would not probably be too much to say, that one half of mankind die from diseases induced or rendered more severe and more dangerous by the habit of taking cold.

Admitting this to be the fact, how great the danger of those who are in the habit of saying—Oh, it is nothing but a cold! True, it is a disease which in itself is seldom dangerous, or at least seldom fatal; but if it leads to dangerous diseases, does it not equally demand our most serious and careful attention?

And how much greater still the danger of those whose faith in the doctrine that a cold is not a disease having become a little weakened, and whose fears that it is a disease having become a little excited, not only refuse to yield to it, as to a slight fever, but obstinately persist in a course of conduct exactly contrary to that which is pursued in other febrile affections. “Feed a cold and starve a fever,” has long ago, among this sort of people, passed into a maxim, but it is a maxim which has been the means of thousands of years of lingering disease, and other thousands of deaths.—But we are to consider the proper *treatment* of this disease under another head.

Before we close this short chapter on the nature of a cold, it may be well to say, definitely, that it consists in an increased secretion and discharge of mucus from the lining membrane of the nose, the top of the throat, and the top of the windpipe, attended, especially towards

evening, with some degree of fever. When the lining membrane of the windpipe is much affected, the disease is usually attended with cough; but this is not uniformly a part of the disease. The same may be said of headache, sore eyes, hoarseness, sore throat, pain in the chest, relaxation of the bowels, languor, loss of appetite, twinges of rheumatism, &c. One or more of these last—sometimes all of them—frequently attend the disease; but neither of them constitutes an essential part of it. It is still a cold, if they are all absent.

The usual name applied to this disease, in medical books, is catarrh. This word is often very improperly applied exclusively to a chronic affection about the back part of the passages through the nose, where they connect with the mouth. This affection is the result of catarrh, rather than catarrh itself; and has, in books, no particular or specific name.—Of the causes of catarrh or cold we are to treat in our next number.

"STRUCK WITH DEATH."

SOME years ago, a Mr. H——, in Connecticut, who was very sick, and apparently likely to die, sunk so low that his attendants, supposing he was *struck with death*, desisted from giving him any food, drink or medicine, believing it would only add to the distress of his last moments. Being a man of strong constitution, he remained in this condition for several hours, when his physician came and ordered the attendants to resume their efforts; and Mr. H. is now driving his team, as healthy and vigorous as any man in the neighborhood.

If this were the only instance of the kind ever known, the importance of recording it would be greatly dimin-

ished. But it is only one of thousands. The notion that people are “struck with death” has, we believe, caused a loss of human life of which few among us have ever conceived. It often paralyses our efforts in the sick room; besides throwing round the patient the influence of many wo-begone countenances—enough, of itself, to finish his existence.

The change in the sick person, supposed by many to be the certain precursor of his dissolution, sometimes takes place several days before death. The consequence is, that the attendants, out of sheer kindness, remit the very attentions on which the sick person’s existence is suspended. If these attentions were remitted in the early part of the disease, especially if an acute disease, the evil might be inconsiderable; but when the existence of an individual is suspended, as it were, by a thread or hair, how unfortunate is it that our superstitious notions should so often prove the certain means of severing it, and destroying his only remaining hope!

But is there no such thing as being struck with death? some may be ready to ask. Not in the usual sense of the phrase, we reply. The idea seems to be that there is a kind of messenger, commissioned by Divine Providence, standing ready to inflict, at a certain point of disease, a blow, after which it were as much impossible to recover, without a miracle, as for a world to emerge, without miracle, from nothing or from chaos.

Now it is obvious, one would think, to every reflecting mind, that no such thing can exist. There can be no messenger, celestial, terrestrial or infernal, thus commissioned or empowered. We do not indeed suppose that any one would contend, in so many words, that there is. But people almost universally act as if such were the belief; and we are quite confident that such feeling, though sometimes denied, does really prevail.

But is there not a change sometimes observable, though not very definable, which justifies the use of the phrase—"struck with death?" Is there not, in very fact, a change from which it is obvious to the common sense of every beholder, the person can never return to life or health?

It would be difficult, if not impossible, for the most observing physician or nurse to designate a point, in this state of being struck with death, which admits of no return. Is it the loss of sensation or reason? Is it hiccup? Is it a sudden cessation of pain? Is it an increase of pain producing violent spasms? Is it the commencement of mortification or gangrene? Every physician of much experience knows that persons have often recovered from each of these; and sometimes from several of them combined.

There is, indeed, sometimes a point from which it seems obviously impossible a person can ever return; but this is not the point commonly referred to by those who believe in this striking with death. There is a time when gangrene has extended so far as to affect vital parts or organs, to an extent which must preclude the possibility of recovery. Yet even this period cannot always be readily and exactly determined, by the most careful observer.

In short, the common notion of being struck with death is not only erroneous, but productive of much serious mischief, and, as we have elsewhere said, of the loss of thousands of lives. It is one of those superstitions into which the human mind, in the early ages of darkness and ignorance, was wont to fall; but which, once established, are with exceeding great difficulty eradicated. Indeed, nothing can entirely destroy them that we know of, but the true light of Physiology.

If we are still asked whether there may not be causes now in operation among us, which, if they do not originate the idea of being “struck with death,” do at least perpetuate it, we reply, that there undoubtedly are. The notion that life is a journey or rather a warfare, and the figurative language sometimes used, even in scripture, of being exposed, during this war, to the thick “arrows of death,” with the phrase, “messenger of death,” also sometimes used, are not without their influence. A sort of literal construction seems to have been put upon them, which, in our view, has done injury. We think, however, that quite as much has been done by the superstitions of pagan Rome and Greece, handed down to us in various ways, often in our family and school books.

But of all ordinary means of perpetuating if not originating this injurious opinion, which we are laboring to remove, a picture and couplet in the old, but in many respects excellent New England Primer, is one of the greatest. We say the *old* one, though we believe that thousands and tens of thousands of children at the present day are subjected to the bad influences of which we are speaking.

“Youth forward slips,
Death soonest nips,”

says this very wise couplet for children and youth; and opposite is a wonderful picture of a human skeleton, armed with a dart which he is on the point of plunging into a boy, while the latter is vainly trying to escape. We have not room to speak here of the horror of skeletons which is thus inspired in the young mind, and the obstacle thus thrown in the way of studying an important science. It is sufficient for our present purpose, if we succeed in convincing our readers that this single picture is the means, by the unnatural and erroneous mental

associations which it forms, of destroying, every year, multitudes of human lives.

We beg those of our readers who find it difficult to rid their own minds of the superstitious idea of being struck with death, to labor with all their might to preoccupy early infancy and childhood with better and more rational sentiments. There is no need of superinducing this Pagan sentiment. Remove at least one or two leaves from the New England Primer to the grate or fireplace, and permit no Pagan superstitions to come to them through any other channel; and the natural dread of death which prevails will be pretty sure so far to predominate in the human mind, that no person will be regarded as really and fully struck with death till he is actually dying.

LIVING AT THE EXPENSE OF LIFE.

MR. THACKRAH, an eminent surgeon of Leeds, in England, about seven or eight years ago, wrote an excellent little book, on "The Effects of the Principal Arts, Trades and Professions, and of Civic States and Habits of Living on Health and Longevity." In this work, while speaking of employments which produce dust, odor or gaseous exhalations, he makes a distinction between those which appear at first sight to be harmless, and those which are manifestly and decidedly injurious. Concerning the former of these he observes as follows :

"Any addition to the natural atmosphere must be absolutely noxious, in a greater or less degree. Every artificial change must be a deterioration. And health would immediately suffer were not the injurious impression

counteracted, though in a manner we cannot explain, by that vital principle—that conservative power of the animal constitution, which accommodates functions to circumstance and situation. This principle, however, unlike many others, seems to become weaker from exertion. The more we draw, the less balance we leave in our favor. And hence the circumstances of civic life, which for years inflict no perceptible injury, may and probably do shorten the duration of life. In other words, *health, I conceive, is often preserved at the expense of that vital power which in a more natural state would have carried us to age.*”

The principle contained at the close of the foregoing paragraph was not placed in Italics in the work whence it is extracted. We have marked it thus, on account of its importance. The doctrine is, that the vital powers are often exhausted, and life itself shortened, by the efforts of nature in resisting and throwing off, for a time, the effects of noxious or injurious agents; or in other words, we often *live at the expense of life*. The doctrine is an exceedingly important one; and as true as it is important.

Mr. T. applies it, in the first instance, to the manufacturers of tobacco. “These men,” he says, “breathe an atmosphere strongly impregnated with a poisonous substance, yet become insensible to its influence.” And he gives the reason why, viz.—that the vital powers, which should be preserved to carry us on to old age, are successfully employed in repelling, for a time, the noxious impressions, and in keeping up, temporarily, a state of health. Yet sensibility, as he says, is diminished; that is, in colloquial language, the vitality of the system is *used up* by the extraordinary efforts to which the powers of nature are called, and life is shortened in the same proportion.

Nor is the mere cutting short of life for a few years the only unhappy result. This disproportionate and premature expenditure of vitality always invites disease, and also renders the system, when it comes, less liable to withstand its attacks.

It is on this principle, in part, that we are to account for many facts which have often been regarded as not a little perplexing. Opium takers often seem healthy for twenty, thirty or forty years. So do tobacco chewers, and snuff-takers, and spirit drinkers. Chrisiston, in his work on Poisons, mentions a literary man sixty years of age, who had taken laudanum forty-five years, sometimes in the enormous quantity of a pint and a half a day, and yet enjoyed tolerable bodily health; and a lady sixty years of age, in good health, who had taken it twenty years. We have known four individuals who had taken it from twenty to forty years, with little apparent injury except from constipation. And we have known several individuals who drank spirits from forty to fifty years, and yet till their death, which was usually sudden, enjoyed almost uninterrupted health.

But what are we to infer from these things? That those who are addicted to these abuses are really healthy all this time, and that their longevity is unaffected by it? Certainly not. On the contrary, they are injured. Their vitality is prematurely exhausted; and if here and there one of them lasts till old age, it is by virtue of an iron constitution. The greater part die early; those who are addicted to the use of spirits are very frequently cut off by epidemic disease, to which they seem peculiarly liable. But if the individual himself seem to lose less, in point of health and longevity, than we might naturally suppose, still the iniquity is visited upon other generations. The children of the intemperate, whether from opium, tobacco, spirits or anything else, are much more liable to

disease in various forms than other children are ; as it is evinced everywhere by facts. Chardin says that the opium eaters of Turkey early become rheumatic, and never reach extreme old age ; and there is no doubt, that life is becoming shorter and shorter among them every century, as well as less and less valuable. And for proof that spirit, though it seem to injure the parents less than might be supposed, inflicts disease on their posterity, we need only to go among the orphan children of intemperate parents in our almshouses and elsewhere. In the House of Industry at South Boston, for example, more than three fourths of the children are scrofulous or consumptive.

But the great doctrine to which we would lead the reader is, that all unhealthy agents, whether breathed or swallowed, do in fact diminish health and shorten life, even though it be in no other way than by drawing too much and too fast upon our vitality. We hear the dram drinker, the cider drinker, the beer drinker, the tea drinker, the coffee drinker, and the worker in the cotton factory and in other factories, occasionally say—" I have followed this habit or this employment for years, and yet see how healthy I am ! I have not had a sick day during the whole time. They talk about injury to my constitution, but I find none." And the inference he makes is, that therefore there is none.

Here we shall be met with the doctrine of Mr. Thackerah, that the stomach and other organs become insensible to the influence of these agents. Yes, they do become so. The vitality of the system is exhausted, however, in the same proportion ; and if acute or epidemic disease should not fall to the lot of the individual, premature old age will. Or if, in one case in a hundred, he should last on to tolerable age, his iniquities may be visited upon his children. They certainly will, if any are born after his erratic course commences.

We wish to tear away this plea from every body's mouth, that things or practices which are ascertained and proved to be injurious in their nature, *do not hurt them*. According to Mr. T., and according to all true science, it cannot be so. No person can use tea, or coffee, or fermented or distilled liquors, or use or do anything which true science has ascertained to be injurious, without suffering the consequences in himself or his posterity, or in both. We except here, of course, the use of these substances for medicinal purposes; i. e. on the principle of employing one poison to act against or correct another.

The effects of inhaling gases which abound in the vicinity of slaughter houses and tan yards, have been sometimes supposed to stand out as exceptions to the truth of this rule. And yet, after all that is said about the healthiness of butchers—of tanners we cannot say—and in spite of their active exercise, they do not seem to be very long-lived. Mr. T. himself admits that they do not live as long as other men, who spend as much time in the open air; but then he attributes it, in part, to the fact that they live too highly, not only for temporary health but for long life also. They eat, usually, a pretty large proportion of animal food, which, while it makes them plump, and rosy, and cheerful, and good natured, by its too highly stimulating properties, at the same time produces plethora—which is of itself a disease—and, as Mr. Thackrah admits, shortens life. Dr. Murray also says—"The high living of butchers assuredly leads to plethora and premature dissolution."

We should always suspect anything that fattens us, suddenly. Some people become plethoric immediately after recovering from acute disease. This is often the result of cure—a beef steak and porter, a bark and wine cure, perhaps. Common sense has led to the observation, that the "flesh," in such cases, "is not apt to be good."

But why the same common sense should not lead us to suspect all food and drink which fattens us or other animals suddenly, is rather mysterious. And yet it does not. Coffee and bacon fatten us, perhaps, or wine or brandy with our dinners—or a full proportion of animal food three times a day; therefore, say the multitude, they are healthy! Universally, a thing is deemed good and healthy because it produces plethora (disease;) especially in the case of children. A fat rosy babe is deemed a healthy one; when the fact is, that its remarkable fatness and redness should lead us to suspect error in its management. It should lead to the suspicion that it is living at the expense of life.

How long it will be ere this error can be corrected, is of course uncertain. How long men will continue, everywhere, to live contrary to the first principles of science, and to glory in it, we do not undertake to predict. But one thing we do know, which is, that notwithstanding all we hear said about temperance in these our days, it is a rare article. We have seldom seen the individual who was not so far intemperate as to *live*, almost constantly, at a greater or less *expense of life*.

MANUFACTURE OF FINE FLOUR.

RICHERAND, the physiologist, assures us that sugar—that is, loaf sugar—when brought to a very fine powder, by means of a rasp, is reduced, in a certain degree, to the state of starch; “for the friction,” says he, “disengaging a portion of its oxygen, deprives it, in part, of its flavor, and leaves it an insipid taste, similar to that of farinaceous substances.”

We have tried the experiment mentioned by Richerand, and unless we were greatly mistaken, it was attended with the results which he mentions. The sweetness of the sugar, whether by being deprived of its oxygen or not, was most certainly diminished. Or in the language which many persons would use in the case, the friction of the rasp appeared to have destroyed the *life* of the sugar.

Now it appears to us that fine flour, in the progress of its manufacture, has its *life* destroyed in a similar manner. We are quite confident that it is far less sweet than when ground coarsely and unbolted. And if the friction of the rasp deprives the lump of sugar of a part of its sweetness, what can be more natural than the belief that the friction and heat of the millstones should deprive the substances which pass between them, and are reduced to so fine a powder, of a part of that richness and flavor which, in a state of nature, belong to them?

Whether this is the fact or not, we will not undertake to decide. We merely throw out the idea, for others to reflect upon. Of the fact that bread made of coarse, unbolted, wheaten meal, otherwise called dyspepsia, or Graham flour, is sweeter than bread of fine flour, no one, we believe, has a doubt, who has ever made a fair comparison. It is those only who have never used the coarser meal for any length of time together, who complain that it is insipid. The complaint, if made, is the complaint of ignorance—never, we are fully assured, of knowledge.

We have alluded, in a former article, to the fact that millers are unhealthy, and have ventured to suggest the query whether the employment, as an employment, ought not to be, by the law of public sentiment, abolished; and whether families ought not to grind—or rather bruise, coarsely—their own grain. We care not so much, it is

true, whether the labor is performed by every family for itself, on the eastern plan, or by some one individual for a whole neighborhood, except that there would be more or less of dust, even in grinding coarsely, the constant inhalation of which would be likely, after some time, to produce disease, though not so readily as the inhalation of fine flour.

The coarser grinding, to which we have alluded above, whether done by hand or by machine, is the utmost extent of torture to which grain or corn ought, previous to cooking, to be subjected ; and it would be better still if a part of some grains—perhaps of all—were merely cooked without any grinding. Who does not know how much sweeter corn is in the form of hominy, or even when at a greater age it is *hulled*, as the phrase is, than when reduced to fine meal, sifted, and made into bread and cakes ? Even parched corn and grain has been a favorite and most sapid and excellent dish, with many an ancient nation. Whose taste, unperverted, does not prefer plain rice, to the flour which is sometimes manufactured from it ? Perhaps the same would be found true of some other farinaceous substances, as well as of corn and rice.

Carrying us back to the savage state ! will here be the cry. By no means. Man, prone to extremes, vibrates from the savage state to an excessive and injurious refinement, and *vice versa* ; and we would stop him at the point of truth, which in this matter, as in most others, is somewhere between extremes. We would stop him precisely at that point which combines every advantage of health, economy, pleasure, and general happiness.

NATURAL BONESETTING.

WE have more than once expressed the opinion, that there is quite enough of quackery among what are called the regular members of the medical profession. When therefore we hear of steam doctors, natural bonesetters, Indian doctors, cancer doctors, and seventh sons, and when, above all, we find a community that claims to be enlightened, actually employing them, we are exceedingly sorry.

We have known respectable people employ an Indian doctor, during his sober intervals, to prescribe for members of their families, while those members were already under the care of a regular physician ; one, too, who had hitherto been their confidential family adviser. Thus they trusted the lives of their friends in the hands of those with whom they would not probably have trusted a dollar of their property ; to say nothing of the folly and danger of attempting to follow the two sets of directions of two different physicians at one and the same time.

The truth is, there is such a propensity in the community to admit the claims of a bold and impudent quackery, to the exclusion of true science, which is always modest and sometimes bashful, that there is scarcely a region of New England, be it city or country, where the most ignorant wretches may not be fully employed under some boastful name or other. As to employing cancer doctors, seventh sons, Indian doctors, &c., it is such an outrage upon common sense, that, for the present at least, we feel ashamed to say more about it. Of steam or botanic doctors we have already repeatedly spoken.

Let us not be supposed so ignorant of facts, as not to know that individuals have recovered under the treatment of all these forms of quackery. He who knows anything

at all of the human constitution, would be surprised to find it otherwise. This is especially true of botanic doctoring. This has *permitted many to get well*; and for aught we know to the contrary, has been in many instances the true occasion of cure.

But our present business is with natural bonesetting. We regard this as one of the most tolerable forms of irregular practice with which we are acquainted; first, because the setting of broken bones is more purely a mechanical process than many other things; and secondly, because we have reason to believe that it has been attended, in some instances, with considerable success.

That a large number of persons, in a large city or town, should get well under the care of a natural bonesetter, is to be expected. We repeat it, we should be surprised were the result otherwise. Still we say it is on the whole a tremendous evil. Let us look at facts.

1. There is a class of fractures, dislocations, &c., of such a nature that they will get well, especially if the patient is healthy, under almost any treatment which is not positively *bad*. The broken or displaced limbs must indeed be restored to their natural position, and more or less confined there; but a bold man, with a good fund of common sense, may succeed, in the majority of simple fractures and dislocations. We do not say that even here he will do as well as a man of skill; though we have reason to believe that in many cases there would be no immediate evil results from his ignorance.

2. There is another set of cases in which the irregular practitioner usually gets a great deal of credit, whether or not he deserves it. The healing process of nature is often slow, and people become tired of the regular surgeon. He had laid the foundation of a cure perhaps; that is, he had removed all obstructions which existed, and prepared the system (which before might have been

so deranged by bad habits that a cure was almost if not quite impossible) for recovery ; but about this time the patient's courage begins to fail. He resorts accordingly to the natural bonesetter. The latter, after many complaints of the ignorance or villany of regular practitioners, and not a few *modest* assurances of his own skill, so far inspires the patient with confidence, that he is willing to wait a recovery, which was already begun, and which the bonesetter, if a cunning man, takes care not to interfere with. Thus he gets the credit which belongs to nature and the regular doctor, when he only deserves that of cunning or management.

3. Partial cures are not unfrequently set down as *so much credit* to the bonesetter. This is especially true, if he succeeds in convincing them that what was done before they called on *him*, was all wrong. For in that case, all the improvement that appears, whether it be the result of the efforts of nature merely, or of former prescriptions, or of the new practice, is all put to his credit.

4. Pretended cures. Some natural bonesetters tell us about a great many fractures, dislocations, &c., in the feet or wrists. When a patient comes to these men with a lame foot, they tell him perhaps that a bone is broken or out of place, and forthwith twist or wring the part so as to give him pain, and say they have set it.—We call these cures pretended, for the most part ; because we know that dislocations of the bones of the foot—the body of the foot, we mean—seldom take place ; nature having made special provision against it. These injuries are usually sprains or bruises, and nothing more ; and would get well, in due time, without *setting*, or any *pretences* at setting.

5. Real cures. Natural bonesetters, there is reason to believe, sometimes perform real cures—important ones too. They get hold of cases which have been the subjects

of a worse quackery than their own; and it would be strange if the powers of nature should not accomplish more for the patient under the hand of *less* ignorance and cruelty, than *more*. They also sometimes attend, with long patience, to cases which men, more busy, have partially neglected. In these circumstances they often do good; and when they do, they deserve and we believe usually receive the credit of it.

While, however, we are willing to concede that quackery effects many cures, and in so far as the cases themselves are concerned, does good, we are not willing to admit that quackery itself is a blessing. In the first place, we are not told how much more of mischief is done than good. We hear only of the favorable results. Secondly, true science would accomplish all that quackery possibly can, and in a better manner. Thirdly, whatever we gain as individuals, in the employment of ignorant men, is more than lost to us as members of an enlightened community: in other words, if science is a public blessing, and ignorance a public evil, quackery cannot, on the whole, be a blessing, even to those individuals who seem to reap its immediate benefits. The cures by quackery would be performed by science, if not more quickly, yet in the end far more safely.

FIRST PRINCIPLES.

ONE grand principle seems to us to lie at the foundation of every reform in our physical habits, which is not only often overlooked, but sometimes denied.

Addison and other moral writers, long ago taught that it is our duty to fix on such moral habits as we know to

be best for us, and that custom—such is its power—will soon render them agreeable. Custom, it has been well said by other writers, is second nature ; and second nature is often stronger than first nature.

We do not know that the power of custom in forming our manners or our morals has ever been denied. We believe it is generally admitted, at least in words, that we may, as a general rule, become what we please. But in regard to our own power of forming our physical character, we believe most persons are to a very great degree, thorough-going skeptics.

We suppose our physical character about as much within our own control and the control of those who educate us, as our moral character or our intellectual habits. We believe that, with Divine assistance, man may, as the general rule, be the former of his own character throughout, and the arbiter of his own happiness or misery, now and hereafter.

In this view, then, we assert it, as a grand and fundamental principle, that it is our duty to form, for ourselves and others, such physical habits—such habits of eating, drinking, sleeping, dress, exercise, recreation, &c.—as we know to be best for us and them ; and custom will soon make them not only tolerable but agreeable.

That there may be some exceptions to this rule we do not pretend to deny. Thus there are certain idiosyncrasies, as physicians call them, which we do not know that people can overcome ; though some writers on disease—Dr. Darwin, for example—believe even this to be possible. We allude to cases where a person cannot bear the odor of certain flowers which to most persons are agreeable, without pain or a sense of suffocation ; or where some solid or liquid substances—say cheese or honey—cannot be received into the stomach, in the smallest quantity, without causing very great disturbance ; as vomiting,

diarrhœa, or even convulsions. But these exceptions, though admitted in their full force, do not militate against the general rule ; on the contrary, they serve to strengthen it.

There are those among us who will stare when this principle is announced. There is a confused belief abroad that some how or other different articles of food are adapted to different constitutions. Indeed, so far has this belief been carried that the maxim has very widely prevailed—What is one man's meat is another man's poison. And many, perhaps it might be said most people believe this state of things unalterable.

Thus, when we find a person—and such persons may be found—who has a strong dislike to milk, or rice, or potatoes, or brown bread, he will immediately tell us the article does not agree with him ; and if we assure him he can overcome his dislike for it, he is almost as much surprised as he would be if we should tell him that water could be made to run up hill.

And yet there is a period when almost every individual of the whole human race relishes milk. Half the blood which flows in human veins is made of rice. Millions in Europe are trained in the use of the coarsest brown bread ; and when trained to it, have seldom, if ever, been known to acquire a disrelish for it. Can it be that articles of food, some of which are so universally used, are naturally unfitted to any healthy stomach ?

But there are facts to be obtained which have a bearing on the point we are now considering. We have known the strongest dislike to some of these articles overcome ; and that, too, in a very short time. And *what man has done*—in this respect as well as many others—we are quite sure *man may do*.

We knew a person who had what he deemed a most settled aversion to sweet oil as food. And yet on mak-

ing a strong effort to overcome that aversion, it required but six months to render him successful. The same person had what would be deemed by most persons—and what he once deemed so himself—an antipathy to the muskmelon. And yet this, too, on being convinced that the experiment was worth making, it required but a slight effort to overcome. And we have known the same thing in regard to brown bread—bread we mean made of rye and Indian. Nothing is wanted in these cases, but confidence in the importance of the article for which we wish to acquire a relish, and a steady perseverance. Patience and diligence, like faith—and especially *with* faith—remove mountains.

We insist, therefore, that it must be not only a first principle, but a firm, fixed and abiding principle with all who would improve their physical condition or change their physical habits, that as it is in manners and morals, precisely so it is in these matters. We can bring ourselves gradually to like what we please. We can form habits which we know to be according to truth and nature, and custom will soon render them agreeable and even preferable.

Is it asked—How shall the change be effected? What are the mysterious processes by which a person can be brought to love what he does not love, or to relish what is now disagreeable? We reply, there is no mystery at all in the matter. It is a plain, simple, common sense concern. And yet it is one about which a great many mistakes are made.

Tell a person, for example, who dislikes brown bread, that it is much more wholesome than the fine flour bread which he is now using; and that he ought to change his habits, and what does he do? Does he begin and pursue, steadily and perseveringly, a course which will be likely

to succeed—which, indeed, anybody could expect would succeed ?

He has a half belief—for he has no full faith in the matter—that he ought to like brown bread. But finding himself disinclined to it, he makes half or two thirds of his meal on something else which is now according to his taste. Then, when the keenness of his appetite—his hunger as it is called—is quite appeased ; when according to the fashionable custom of the day something more highly seasoned is usually tasted—pies, desserts and the like—he tastes a little brown bread. Or after eating his favorite bread, hot and buttered, he takes a little bread cold, and without butter. Or the former was toasted, and the latter is without toasting.

Now all this is wrong, quite wrong. He should not attempt a change until fully convinced that the change is worth making. When convinced, he should begin on system. Let him use a little of his brown bread at the commencement of his meal, while his appetite is keen. Let him use it in the same manner in which he is accustomed to use his former favorite ; toasted, hot, or with butter. Soon he will find it go down far better than he expected. Let him not, however, consider it a penance, and finish his meal by eating something more savory to compensate for the self-denial he has exercised. Let no other bread be used at the same meal but the brown.

When the brown bread ceases to become positively disagreeable it will soon begin to be tolerable ; after it becomes tolerable, it will soon become agreeable ; and when it has been for sometime agreeable, it will begin to be preferable. As it becomes more and more agreeable, its unnatural accompaniments—the butter, toasting, &c.—may, one after another, and one at a time, be laid aside.

There is, however, one way of using the brown bread in company with the white which might be useful. It is,

to mix them, as in milk ; or mash them together on a plate, adding molasses, cream, honey, or some other favorite accompaniment of the white bread. Great caution must however be used in these cases, that the two kinds of bread are broken or mashed pretty finely, so that every mouthful may contain a small quantity of both, in order to avoid anything like a comparison of one with the other. Comparisons of this kind are what should be especially avoided ; as they will inevitably present the new article in an unfavorable light.

But the great point after all—the grand secret of success in effecting a change of habits—is a full faith that such a change is practicable, joined to a belief, equally strong, of its necessity. Before such a faith as this no difficulty can long stand, not even mountains. Man is, if we can but make him believe it, in many important respects, almost omnipotent. And what we affirm, in this particular, of the whole species, is true of all the individuals that compose it.

TRUE INDEPENDENCE.

THE man who has seven acres of fertile land, may always retire within the circle of his own productions ; he may laugh at the monopolist ; and receive his bread from the God of Heaven. No matter how much the seller asks for his niceties ; no man is obliged to buy them. Let him store his fine flour if he please, until it is devoured by the rats. I thank heaven that I have two hands and an humble stomach ; I can bear coarse food, and woollen ; I can retire from flour to Indian meal, and from Indian meal to potatoes, or some humbler root.”—
WITHINGTON.

MISCELLANY.

COLD BATHING.—During the progress of a course of lectures by the editor of this work, one of his hearers became convinced of the importance and necessity of studying and obeying the laws of life and health, and, among the rest, of practising daily cold bathing. According to the advice given in the lecture, however, he concluded not to commence the practice till warm weather.

He began, immediately on rising, June 1st, by applying cold water with a sponge to his whole body. A severe cold which attacked him about this time, attended with cough, prevented a repetition of the ablution for six or seven weeks. At the end of this time, which was about the 20th of July, he ventured again. The chill produced pain in the stomach, which was relieved by a glass of warm wine. Resolved to persevere, the next attempt was followed by diarrhœa. As soon as the latter complaint had begun to abate, he repeated the ablution; and from that time to the present he has applied cold water in the morning, regularly, at rising, not only without perceiving any ill effects, but with positive advantage. Indeed, he not only finds the effects salutary, but the application, in itself, pleasurable and refreshing. He would not, on any account, discontinue the practice.

This is an uncommon case; such an one as scarcely happens once in a thousand. The violent cold and the cough which attended it, are not indeed wholly chargeable upon the bathing. Colds seemed to be at the time quite epidemic, in the place where our friend resided; and any of their usual causes might have proved the exciting cause in the present instance. But the cramp in the stomach and the diarrhœa, were possibly the result of the cold bathing.

But what then? Is this an argument against the practice of daily cold bathing? Quite the contrary. If people have become so tender that they cannot bear the application of cold

water to the body, it is quite time something were done. The very fact that they cannot hear it, shows its necessity. But if a person fears consequences which may happen once in a thousand times, let him begin with tepid water, and let the application of that be momentary at first, and made in the middle of the forenoon, in a warm room. Let the temperature of the water and of the surrounding atmosphere be lowered gradually, from day to day and from week to week. If this is done properly, there will be no evil consequences; there can be none.

The difficulty with many people is, they will not take the necessary time and pains for changing their habits. They are for going too fast. We repeat it—let them take time. Time and patience will enable us to form ourselves to almost any habits we please, especially if they are healthy ones.

SICK HEADACHE.—Mrs. B——, in Middlesex county, in this state, was constitutionally feeble, and from her earliest childhood was afflicted with nervous headache. She had also early imbibed the habit of using considerable coffee and tea. At length Mr. B., who had read the *Journal of Health*, and adopted the opinion that tea and coffee were injurious in such cases, persuaded her to discontinue the use of them. This was about four years ago. From that time to the present, she has not tasted a drop of tea or coffee, nor has she had, during the whole time, a single moment of headache. Both she and her husband have become, in the fullest sense of the term, cold water drinkers; and are found proclaiming, on every suitable occasion, the wonders of their cure, and the benefits of strict temperance.

A FORWARD YOUTH.—Passing through Washington Street, in Boston, the other day, I came suddenly across a little boy not more, as I should think, than four years old, who had just the moment before fallen upon the sidewalk. As I approached him he was getting up, and at the same time recovering his *cigar*. The latter was somewhat dirty, but he soon cleaned and replaced it, and went on. Surely, said I to myself, this is

a fine sight—a boy four years old, with a cigar in his mouth four inches long and half an inch in diameter, whiffing it through the streets. He must certainly be a very forward youth.

Upon what strange times have we fallen? It is bad enough, surely, to see the old and the spoiled, with tobacco in their mouth; but to see mere infants in this predicament, it is too much!

TASTING TOO MUCH.—"I taste too much," was the simple and honest confession of a grocer the other day, to an old friend whom he had just met, after a considerable absence, and who was making particular inquiries about his health. "I should enjoy good health, I believe, but I taste rather too much, as grocers are apt to do." Ah, said his friend, is that the case? "Indeed it is," said he; you will scarcely find one young man in a hundred who keeps in a grocery, who does not break up his health by this perpetual tasting of things—a little sugar, a little fruit, a bit of cake or cracker, or anything that comes in their way." Is the tasting done to ascertain the qualities of things, asked his friend, or is it for the mere pleasure of tasting? "Probably for both reasons," he replied; "but chiefly, I suppose, for the latter. It is very difficult to have such things constantly around us and not acquire a habit of using them. And nothing, as I have found from sad experience, so readily destroys a good sound appetite."

This young grocer's story is substantially that of thousands. Nor is the error confined to grocers. Many a young person, in other employments, and in no employment at all, is in the habit of spoiling his appetite, by perpetually eating something or other between regular meals. Nay, much more; many a parent is accessory to her child's physical destruction by indulging it in this pernicious habit; and often in the erroneous belief that its tender age requires it.

A CAUTION.—Dentists have been warned, of late, says the Boston Medical and Surgical Journal, by the pernicious effects produced by the use of teeth taken from the dead, to abandon

a practice now pretty extensively followed in the large cities. A dreadful and fatal case of disease, (it was a case of syphilis) in one instance, was communicated to a lady whose jaws and face presented a horrid spectacle before she found relief in death.

PHYSIOLOGY IN SCHOOLS.—The following is a specimen of the letters we occasionally receive ; and which, though they cause us some trouble, give us great hope in and of the future. We have omitted names and dates.

“DEAR SIR:—Your benevolent interest in the good of others, will readily excuse the presumption in me of addressing you, although a stranger.

I am preparing a course of lectures to the members of our Seminary on the subject of Human Physiology. In these lectures I have two objects in view—1. To explain the structure and functions of the human constitution in their connection with *health* ; 2. To show the perfect adaptation of each part to its peculiar use—the more deeply to impress the young mind with a conviction of the existence, wisdom and providence of God. Unfortunately for me, access to libraries in this section of the country is impossible. A knowledge even of the titles of scientific works cannot be obtained. I have written to you with the desire that you would name to Messrs. Gould, Kendall & Lincoln, some work on human physiology which can be obtained that is best adapted to my pupils. It occurs to me that diagrams or plates of a large size, to be exhibited in the lecture room, would be very interesting. If diagrams or plates illustrative of some of the principal parts of the human body, such as the bones, muscles, venous system, &c., can be obtained for a moderate price, and you will have the kindness to select and name them to G. K. & L., you will greatly oblige me.”

LIBRARY OF HEALTH.

TAKING COLD.—No. II.

CAUSES OF COLD.

THE first thing I shall notice, under this head, is error in regard to dress. "The warmer the body is kept by clothing," says the Philadelphia Journal of Health, "the greater is its ability to create heat and resist cold." Though not true in its full extent, there is *some* truth in this remark. Wearing too thin clothing, for any considerable time, certainly diminishes our power to resist the cold ; but it is also true that too much clothing is, in one form or another, equally injurious.

It can never be too frequently repeated, that the heat of the body should be promoted as much as possible, by the healthy vigorous action of all its functions ; and that what the internal machinery of the body cannot do towards making us just comfortable, that is, neither too warm nor too cold, should be made up by clothing.

This is an universal rule ; and when properly understood and applied, might nearly supersede all other rules on the subject. No matter how much or how little the actual amount of the clothing ;—it must be exactly enough to make us comfortable. If it is not so, we are weakened and inevitably injured.

But it is equally true that too much clothing, let the increase be ever so trifling—if it be long continued—though it may not expose us to take cold directly, does so indirectly ; that is, by weakening us gradually. It is not true, though we find it often repeated, that the excessively hot rooms and hot clothing of Norway, Sweden, Russia, Siberia, Greenland and Labrador, harden the inhabitants of those regions permanently. A temporary vigor may indeed seem to be induced, but it is *only* temporary. Who does not know that most of the inhabitants of our globe who practice in this way, are stunted, unhealthy, and short lived ? Exceptions there may indeed seem to be, in favor of some parts of European Russia ; but I believe that the benefits which are claimed to result from hot rooms and clothing, in these cases, may be traced to other and very different causes.

That this excess of heat, whether in Europe, America, or elsewhere, tends to debilitate, we have the unequivocal testimony of physiologists. Dr. Oliver, in his “First Lines of Physiology,” while speaking of the power of living human bodies to resist an excess of heat, has the following remarks :

“When living bodies are exposed to a degree of heat superior to the standard of their own temperature, the development of organic heat from within is immediately checked, and the excess of caloric, applied to the surface, excites the exhaling vessels of the skin to a copious secretion of perspirable fluid, which absorbs the excess of caloric, and flies off with it, in the state of vapor. The development of organic heat is checked, under these circumstances, because an excess of external temperature depresses and weakens those functions, by the activity of which caloric is generated in the system. Thus the nervous power is debilitated by extreme heat ; respiration

becomes slower and less perfect ; digestion, nutrition, secretion, and, in short, all the processes connected with the nutrition of the system, and carried on in the capillary vessels, where the evolution of animal heat takes place, are more or less enfeebled."

These facts of physiology are not, in general, sufficiently attended to, and for a very obvious and natural reason, because not generally known. Thousands and tens of thousands wear more clothing at certain times of the day or at certain seasons of the year, than is necessary, or sleep under a great deal too much clothing at night. Other thousands are also immersed, a part or the whole of the time, in rooms where the temperature is too great. Nothing is more common than the practice of keeping the body quite too warm, and thus making too small a demand on the calorific powers of the system. And yet, Dr. O. is correct—and we cannot doubt it, since his views are confirmed by other sound physiological writers—every degree of external heat which is supplied by clothes or fires, which the internal organs ought, by their action, to supply, weakens those organs, and injures the health.

While however I have insisted here and elsewhere on the importance of *keeping cool*, I must be allowed to insist, with equal pertinacity, on the importance and necessity of keeping warm. The occasional and momentary application of cold, by a shower bath, a common cold bath, by affusion, or a plunge in the snow, may be and undoubtedly is, often useful. In the case of most persons who are healthy, it causes a reaction or glow, and renders us warmer afterwards than before.

There can be little doubt that many individuals, especially among the poorer of our citizens, injure their health by going too thinly clad. Were they trained otherwise

than they now are, the amount of clothing they use might be sufficient. But no person—I repeat it—is benefited by going, for any considerable time, thinly clad so as to produce sensations of cold, and above all, of chilliness.

“There cannot be a more absurd practice, or one that more frequently gives rise to a ‘violent cold,’ than carefully covering every portion of the body at one period, with warm clothing; and at another, under even a greater degree of exposure, exchanging this, in part, for the thinnest vesture. It may, indeed, be received as a general truth, that those who are accustomed to clothe themselves warmly, will be much more liable to suffer from cold by going more lightly clad than ordinary, than the individual whose body is always less carefully protected.”

“It is not so much in regard to the actual warmth of their clothing,” says a writer on health, “that people err, as in its sudden change during the same day—not according to the change of temperature, or the degree of exposure, but to the requirements of fashion. The ball room or the parlor in which the evening is spent, may be equally warm with the apartment occupied during the day by our ladies, or the store room, office, or counting house of our gentlemen; but the passages which lead to the door are cold; which, in connection with the excitement of dancing, and the subsequent exposure to the night air, or to apartments of a diminished temperature, would require a warmer dress to be worn in the one than in the other; whereas the laws of fashion demand that the comfortable and equal envelopment of the body which prevails in the domestic circle, or during the hours of business, should be exchanged for a dress of chilling lightness, and which leaves bare or but scantily covers parts, the preservation of which from cold is essential to health.”

One serious error in regard to clothing, and one, too, which is the cause of many colds, consists in throwing off a part of our clothing, after being heated by exercise, or in consequence of a high degree of temperature, either natural or artificial. Females, after the exercise of dancing, by neglecting this precaution, often greatly injure their health.

A person who is heated to excess may throw off, for a few moments, a part of his clothing, and thus take off, as a smith would say, a little of the "edge of the heat," but it must be for a few moments only. If the clothes are not put on again till a chill arises, the individual is almost inevitably injured, and may be destroyed. There is no rule I could give which requires more discretion or more caution than the one which I have presented in this paragraph. It is like some instruments in the arts, of great service if properly used ; but highly dangerous in the hands of the unskilful.

Hardly anything is more common than for people to walk with more clothing on than they usually wear while sitting, and with more than is necessary to render them comfortable. There may be indeed a plausible reason for it—that they may not take cold when they come to sit. This plea was formerly often made for wearing a load of clothes to church ; but in these days the stove has found its way into the church, and fashion has obtained such sway among females, that they seldom err in this matter. But let the case be as it may, "all excess of temperature depresses and weakens the functions," as Dr. O. expresses it ; and thus disables them from resisting—on the next occasion which arises—the effects of a lower temperature.

Connected with this subject of clothing is another error still. It is that of neglecting to put off our wet clothes, or what is much worse, sitting in them. While a

person is strong and vigorous, as in the early part of the day, there is seldom any harm in getting a little wet, so long as he keeps stirring; and there may be some persons so strong and healthy that it does not injure them, at this time of day and in these circumstances, even to suffer their wet clothes to remain on till they become dry. The observation of this fact, it probably is, which has led to a belief, quite common in many places, that after getting wet, the surest way to prevent taking cold is to let our clothes dry on us. As a general rule, however, no maxim can be more erroneous; nor would any that I know of, indiscriminately obeyed, lead to more unhappy results.

The necessity of changing wet and damp clothing cannot be too strenuously urged. For the present I have merely room to relate a fact which first appeared in Vol. I. of the *Moral Reformer*. The young lady whose distressing case is there presented, had the misfortune to reside in a neighborhood where the maxim that wet clothes should be suffered to dry on us, had extensively obtained, and though pride or other causes had their full share in producing the sad catastrophe, I cannot doubt that the maxim too, which I have mentioned, had its influence.

“There is no greater mistake abroad, than that they whose stockings are wet should suffer them to dry on their feet. To those who sit down in their wet garments and thus let them dry, it is always unsafe, let the individual be ever so robust; but if he is feeble, the result may be fatal.

“We knew a young lady, six years ago, who scarcely thought of the possibility of sickening or dying—such was her vigor—for a century or two to come! And yet in one year afterward, her emaciated body was laid in the grave, a victim to pride and ignorance.

“It was in March, and her daily employment was in a comb-factory. Going to her accustomed labor one morning, amid ‘snow porridge,’ she fell and wet her feet and clothes. Too proud to let anybody know it, and probably in the belief that her wet clothes had better dry on her, she proceeded to the shop, and spent her forenoon in this sad predicament. A check was thus given to her perspiration; and a cold came on, attended with cough and other troublesome symptoms; and finally the matter ended in consumption and death.”

There is no part of the body to which the application of wet or moisture is productive of worse effects than the feet. Hence in wet weather it is all important that these be clad in woollen stockings and substantial boots or shoes, and if they imbibe moisture, while we are abroad, they should, before we sit down for any considerable time, be changed. The feet of many feeble persons perspire so freely, especially while they are in active exercise, as to render this caution important to them at all times; and it is hoped they will not overlook it.

Here it will probably be inquired—If these views are correct, what becomes of the frequent doctrine among medical men, that the feet, and indeed the whole body, ought to be wet occasionally with a view to harden us? Is there not here a little clashing of doctrines?

Not at all. The cautions just given, were based on a knowledge of society as it is; and of the dangers to which people are exposed, as the fashions now are, rather than if they were as they should be. As the great majority of the community are now trained, especially in fashionable life, these cautions are indispensable. In regard to changes which should be effected by correct physical education, and which would render it less dangerous—nay, perhaps positively useful—to get slightly

wet, occasionally, I shall have occasion to speak when I come to treat of the means of *preventing* colds.

One fruitful source of colds is too much perspiration. It is supposed by many that a free and indeed copious perspiration indicates vigor; and hence they sometimes make extraordinary efforts to induce it. We have even heard scripture quoted to this effect. In the sweat of our faces, we are told, we are to eat our bread.

I have no disposition to deny the healthiness of manual labor, to an extent even, which increases the perspiration. But it is one thing to perspire moderately, and quite another to sweat profusely. Indeed it is essential to the best of health, that we always perspire more or less; for, as I have already said, if that constant transpiration of moisture through the pores of the body, which physiologists call insensible perspiration, is long interrupted, disease—especially catarrh, the very disease in question—is almost certain to ensue. And yet I repeat it, there is room for many doubts whether a scanty perspiration has done more mischief in the world in which we live, than one which is profuse.

Here I shall be told of thousands of healthy hard laborers, of every age, who have always perspired freely. Yes, and I can tell you of thousands of hard laborers of every age who seem also to be healthy, but who have always drank fermented or spirituous liquors freely. Does this prove that these drinks are useful? Many of both these classes may seem healthy, and some, no doubt, are comparatively so. And yet many of them, as is well known, are more or less diseased. I have known multitudes of aged laborers who had been in the habit of sweating profusely, but I have never known one who had not his complaints, and in some of the cases they were numerous. These complaints are various. Among them are diseases of the kidneys, bladder and bowels; gout, liver complaints and rheumatism.

Many people are sorry that they do not sweat freely ; whereas they ought to be grateful to their Creator on this very account. It is the laborer whose clothes are often drenched with perspiration who is to be pitied, and not he who sweats moderately in the face and elsewhere, as the known purposes of health demand.

But is it not true that laborers who sweat freely are cooler than those who do not ? Most certainly it is. Every one knows that evaporation from the surface of the body produces cold, for the time. But if there were not unusual heat internally in the first place, the necessity of evaporation to produce cold would not exist. The person who perspires more freely than his neighbor, other things being equal, does so because his vital powers are weaker than his, and are less able to keep down the excess of bodily heat which external and internal causes are tending to produce. The system must first be subjected to extra heat, before a copious perspiration can break out. The fact that free perspiration cools us then, no more proves that free perspiration is healthy, than the fact that the sweating stage of fever cools us proves that this sweating stage is healthy, when every one knows or may know that the preceding cold stage causes the sweating stage ; and that he would be the happy man—without detriment to his health—who could escape or prevent both.

It is the erroneous idea that sweating cools us, and is consequently healthy, on which is founded the more common plea in summer, for using improper drinks. Rum, gin, cider, beer, tea and coffee, favor a free perspiration and cool us, and are therefore thought to be healthy. At least this flimsy excuse is often made for using them by those who are glad to shelter themselves under almost any excuse whatever. In like manner hot food cools us, and is on this very account preferred. I have often smiled to see laborers, in midsummer, heated already to a

temperature which they could scarcely endure, sit down to a dinner blazing hot; or, if perchance the food was not hot enough to burn their mouths, manifest a disposition to complain. Such people might cool themselves in another way, quite as rational. They might have a hot oven prepared of sufficient size for their use, and instead of using heating food, or fiery, stimulating drink for the purpose, they might remain for a short time in the oven. This would undoubtedly produce a free perspiration, and be followed by a corresponding coolness; though I will not undertake to say how pleasant it would be to undergo the process. It would certainly be as reasonable to go through an oven or a fire for the sake of the coolness which would follow, as to make ovens of our stomachs.

EFFECTS OF EMPLOYMENTS.—No. II.

THE BLACKSMITH.—Smiths have been supposed to suffer more than most other men from diseases of the eyes. Mr. Thackrah, however, did not find this opinion confirmed by the observation of facts; neither do we. Our range of observation has been limited, but so far as we can now recollect, we have known but one blacksmith whose eyes appeared to be injuriously affected by his employment. And even this man was a tobacco chewer; and might have suffered more from the effects of a filthy poisonous plant than from the strong light and heat. It is even stated that smiths are more exempt than other men, from catarrh and rheumatism.

One thing, however, must be acknowledged respecting them. They do not usually attain to old age. Mr. T. could find but one old smith in the whole town of Leeds

—which is larger than Boston. We believe there is a greater proportion among us ; still the number is by no means very large. Why is it so ? Are they more intemperate than other men ? Or are there any other peculiar causes operating out of the line of their profession ?

Our belief is, that the employment is one of those which produce temporary health, at the expense of future premature decline. All the efforts of the ordinary blacksmith of this country are such as to call his muscular powers into constant activity. This is especially true of the muscles of the arms and chest, which are usually well developed. Nor does it end here. The circulation in general, and all the organic functions, are also invigorated for the time. For youths of a strong constitution, it is said that nothing is better than smith work ; while young men naturally delicate, especially those of a scrofulous constitution, are apt to sink under it. This shows that while it destroys those for whom it is too hard, it brings those who are hearty and robust to the “top of their condition,” and even carries them beyond it ; or in other words, leads them beyond themselves, and thus shortens their lives. More than this ; it is highly probable that the over-action or at least violent action of the muscles of the upper extremities may injure some of the vessels. This injury may consist in over-straining ; and the consequences may be various, among which may be mentioned an early ossification of the arteries. The great and sudden changes of temperature to which they are subjected, though the process may be, at first, hardening, is effected by a premature expenditure of vitality, and must result in a corresponding abridgment of human existence.

They who design to follow this employment for a livelihood, should not begin too young. Eighteen or twenty is an age sufficiently early. They should also labor

moderately ; and spend a part of each day in some lighter out-of-door employment.

THE TAILOR.—No useful employment is attended with more evils than that of a tailor. The atmosphere in which they sit is confined, to say nothing of the dust or other impurities it may contain. Their position is bad ; as bad, almost, as it can be. The legs are crossed and inactive, the spine bent, and the bowels compressed. In this condition, neither circulation nor digestion can be well performed. And hence, as we might naturally expect, diseases of the stomach, the liver, and the intestines are very common among them.

The following anecdote will give some idea of the health of tailors in London ; and the reader need not suppose they are materially better off in this country.

Of 334 tailors in the employment of a firm in London, in the year 1830, only 6 are above 60 years of age ; 14 about 50 ; and the greater number of the remainder about 40. 3 of the 6 above 60, had curvature of the spine. So many of them were troubled with fistula, that there existed among them a “ fistula club,” as it is called. Their most common affections—and they were numerous—were dyspepsia, diarrhœa, and dull headache with giddiness.

The structure of the chest, in the case of the tailor as well as the shoemaker, is not so often altered by a bent posture of the body as one might naturally suppose ; the mischief falling chiefly on the softer parts of the abdomen. Still the function of respiration is apt to be greatly impeded, and the heart is even sometimes injured. Consumption is quite common among them ; and there are very few indeed who are of fine form, and strong and full muscle, or who have the appearance of perfect health. The following, from Mr. Thackrah, exhibits, in a striking

manner, the condition of the lungs in some of these operatives :

“ A young tailor presents himself, laboring under extensive disease of the right lung, which percussion and the stethoscope prove to be hepatization. He is nineteen years of age, wretchedly meagre and sallow. He came from the country, six years ago, blooming and healthy. But since this period he has lived in Leeds, been confined to his baneful position from morning to night, in a small low room, in which thirteen other tailors are at work. He cannot take more exercise than about half a mile's walk a day, except on Sundays. This case presents nothing rare. It is adduced as a fair specimen of the lamentable state of a great number of artisans.”

And yet journeymen tailors will often tell you they are well, until long after the heart, the stomach and even the lungs begin to be seriously injured. “ The prejudicial influence of their employment is more insidious than urgent ; it undermines rather than destroys life. Apprenticed at an early age, tailors have their constitution modified in some measure, “ to their employment. But its native vigor, drawn off in youth to this adaptation of organs to external circumstances, gradually declines, and finally ceases before the natural termination of life.” This is another instance, in addition to those already mentioned, of living at the expense of life.

“ Can we correct these evils ? ” says Mr. Thackrah, after having faithfully depicted the dangers of this employment. “ The position of the tailor,” he adds, “ might be amended. He now sits cross legged on a board ; because in the ordinary sitting posture, he could not hold a heavy piece of cloth high enough for his eyes to direct his needle. Let a hole be made in the board of the circumference of his body, and let his seat be placed below it. The eyes and the hands will then be sufficiently near

his work ; his spine will not be unnaturally bent ; and his chest and abdomen will be free."

This position, he thinks, would assuredly render tailors much more healthy. It is essentially the same plan which we have known devised for the relief of shoemakers ; and would, in our view, be equally useful.

Still we should not be satisfied to have any person, let his health be ever so good, continue at the bench more than six hours a day. Four or six hours more should be spent in agricultural exercise ; or in that, and dancing or some other recreation or employment that would call into full exercise the lower limbs. In short, the same remarks will apply here which were made in treating of the shoemaker. Their circumstances, while at their employment, are nearly the same ; and their education and subsequent management should be based upon the same principles.

THE WEAVER.—There are more aged weavers than aged tailors or shoemakers. Still it is said by those who have examined the subject, that they who follow weaving as an employment in factories, seldom enjoy health. This may be, and undoubtedly is, as in the case of other employments, owing to a variety of causes. The rooms in which they sit are often but poorly ventilated ; the body is kept too still, especially the chest ; and they are not always sufficiently attentive to bathing and cleanliness.

Thus, kept constantly sitting, in a confined atmosphere, many of the same evils often befall the weaver, which befall the shoemaker and the tailor. Digestion is impaired, and the circulation, except in the limbs, is greatly impeded ; and asthma and other affections of the chest, with fevers, are a frequent consequence.

Every weaver should cultivate a small farm or a large garden. Pure air and plenty of exercise in it are as

essential as good food. "Be it remembered," says Thackrah, "that man subsists upon the air, more than upon his meat and drink." It is vain to think of evading one of Heaven's first laws with impunity—an evasion which we regard as attempted by every man who wholly neglects to cultivate the earth, and thus, in scripture language, to eat his bread in the sweat of his face.

AGE OF EARLY RISERS.

THE following is a catalogue of above twenty early risers. Their age has been mentioned, when it was known. The average age, so far as ascertained, is about 70.

FRANKLIN was an early riser. He died at the age of 84 years.

PRESIDENT CHAUNCEY of Harvard college, made it his constant practice to rise at four o'clock. He died at 81.

FUSELI the painter, rose with or before the sun. He died at 81.

WESLEY rose at three or four o'clock, and slept but six hours. Died at 88.

BUFFON, the celebrated naturalist, says he was indebted to the habit of early rising for all his knowledge and the composition of all his works. He studied fourteen hours a day. Died at 81.

FREDERICK THE GREAT, rose at three or four o'clock.

SAMUEL BARD, M. D., of Hyde Park, rose at daylight in summer, and an hour before in winter (say about five) through life. Died at 79.

Dr. PRIESTLY was an early riser. He died at 71.

PARKHURST rose at five in the summer and six in the winter. Died at 74.

Bishop JEWEL rose at four o'clock.

Bishop BURNET commenced rising at four while at college, and continued the practice through a long life. Died at 72.

Sir MATTHEW HALE rose at four or five. Died at 67.

Dr. ADAM rose at five, and for a part of the year at four. He died at 68.

PALEY, though naturally indolent, began early to rise at five, and continued the practice through life. Died at 63.

Bishop HORN was an early riser. Died at 62.

WALTER SCOTT was an early riser. Died at 61.

BROUGHAM is said to rise at four. He is now about 58.

STANISLAUS I, of Poland, always retired at nine and rose at three. Died at 89.

ALFRED THE GREAT, it is believed rose at four. Died at 52.

NAPOLEON was a very early riser. Died at 52.

Sir THOMAS MORE, in his Utopia, represents the Utopians as attending public lectures every morning before daybreak. He himself rose at four. He was beheaded at the age of 55.

FUTURE LONGEVITY OF MAN.

THEY who believe in the return of man to antediluvian longevity, are sometimes regarded as visionary, if not insane. And yet there are men, against whom nobody will presume to bring such an accusation, who nevertheless entertain the opinion to which we have al-

luded. Among these is Dr. Scott, the author of the well known commentary on the Bible. In speaking of the prophecies in the sixty-fifth chapter of Isaiah respecting the latter days of the christian church, he has the following remarks :

“Longevity is here promised ; and premature death seems excluded, insomuch that he will be thought to die in his youth who lives to the age of a hundred years, while the sinner who lives to a hundred years of age shall at last die accursed ; or he that shall die at the age of a hundred years shall be considered as dying in his youth as a punishment for his sins.

“The universal prevalence of real christianity would so terminate wars, murders, contentions, idleness, intemperance and licentiousness, as greatly to lengthen out the general term of man’s life. Many diseases which now destroy thousands and tens of thousands in the prime of life, and communicate distempers and feeble bodies to succeeding generations, would in that case scarcely be heard of any more ; and thus the human constitution would soon be greatly improved, and children would generally come into the world more vigorous and healthy than they can do while vice so greatly prevails.

“Every one, in these happy days, shall be allowed to possess the fruit of his labors, and shall live long to enjoy it, and even to wear it out ; for their days shall be ‘as the days of a tree.’ An oak is supposed to be meant, which will sometimes endure a thousand years ; and thus the days of God’s chosen shall be *as those of the antediluvians*.

“Even the *natural evils* of the world would be inconceivably diminished if all men were true and consistent christians.”

BORROWING TROUBLE.

"WOULD you believe it?" said Mrs. Mardine, the consul's lady, to Mrs. La Place, one day—"Would you believe it? I lay awake half an hour, or an hour, last night, thinking about Mr. Lanneau, our teacher?"

"Lay awake thinking about him, Mrs. Mardine!" replied Mrs. La Place; "Why, my dear friend, what can you mean?"

"Why, you know, surely, how much we all value him. Such a teacher we have not had in the village before, these twenty years."

"True enough; but what then? Why should that thought keep you awake?"

"Why, don't you remember—Oh, I know you don't, for you were too young to remember much about it—how we all loved Mr. Mariatt, the teacher whom we had here about twenty years ago? Mr. Lanneau is the very picture of Mr. Mariatt; and is just such an excellent teacher. Every pupil honored him as a father, and loved him as a brother. And yet he had been in the school but just six months when he sickened and died."

"Still, all this does not show what it was that kept you awake so much."

"I was going on to tell you. You know it is now almost six months since Mr. Lanneau was settled; and yesterday I heard he was quite unwell; and I fear he is going to be just as Mr. Mariatt was. I worried myself about it all day, after I heard of it, and all the evening; and I lay awake too, thinking about it; and once, in the midst of my reflections, I could not refrain from tears."

Mrs. La Place felt a strong disposition to laugh at this whim of her friend, but she suppressed her feelings. What surprised her most was, that a person of so much

good sense as the consul's wife, should fall into such useless trains of thought; and lose her own health in dwelling on the imaginary woes of others.

And yet there was not one of the whole company free from whims, unless it was Mrs. L. herself; and she was a believer in the arrival, every spring and fall, of an *equinoctial storm*. Melinda never knew a Christmas day—so she said—but what was stormy; Mr. L. believed there was always a January thaw; Theophilus believed that if a funeral procession moved rapidly from a house, to go to the church yard, it was a *certain sign* that another member of the family would be carried out soon; and Catharine has believed—these ten or twelve years—that those whose marriages are celebrated in a stormy day are never happy.

So that every one, as you see, borrows trouble. How much it were to be wished that people would universally lay aside their whims, and become rational! Is it because there are not real evils enough in the world, that we torture ourselves with those which are imaginary?

HEALTH OF FEMALES.

[From the "Young Wife."

NOTHING short of the actual performance of the usual labors of the kitchen will secure and preserve the health of the young wife. Without this she will almost inevitably suffer. If proof were necessary in the case, we might find it in the actual condition of this class of the community—diseased, most of them, more or less, for want of suitable exercise; and this before they are twenty-five, or at most, thirty years of age.

There are, however, other forms of exercise which will serve as partial substitutes for house work. Among the most important of these is walking. She who dares not venture to be so singular as to work in the garden or in the field, and is yet too proud to labor in the house, may preserve her health, in some good measure, by walking.

Some females cannot walk, they tell us. And they say this, no doubt, in sincerity. Much depends on habit. Some who are constitutionally vigorous, and can perform a great deal of in-door labor, soon tire, if they attempt to walk. But the reason is, they have never been accustomed to it. Let them begin by walking a short distance at a time, and they will soon find themselves able to walk several miles at once, with as much ease as they could at first a quarter of a mile.

MINCE PIES.

IN a list of seventy-five receipts said to be prepared by a lady of Philadelphia, we find the following strange collection of materials, for a common and very fashionable table article :

“One pound and a half of boiled beef’s heart, or fresh tongue, chopped when cold; two pounds of beef suet, chopped fine; four pounds of pippin apples, chopped fine; two pounds of raisins, stoned and chopped; two pounds of currants, picked, washed and dried; two pounds of powdered sugar; one quart of white wine; one quart of brandy; one wine-glass of rose-water; two grated nutmegs; half an ounce of cinnamon; a quarter of an ounce of cloves; a quarter of an ounce of mace, powdered; a tea-spoonfull of salt; two large oranges; and half a pound of citron, cut in slips.”

Now for the method of bringing together the materials for this ruinous article—fashionable mince pie.

“Parboil a beef’s heart or a fresh tongue ; after you have taken off the skin and fat, weigh out a pound and a half of it. When it is cold, chop it very fine. Take the inside of the suet, weigh out two pounds of it, and chop it as fine as possible. Mix the meat and suet together, adding the salt. Pare, core, and chop the apples, and then stone and chop the raisins. Having prepared the currants, add them to the other fruit, and mix the fruit with the meat and suet. Put in the sugar, and spice, and the grated peel and juice of the oranges ; then wet the whole with the rose-water, and liquor, and mix all well together. Make the paste, allowing for each pie half a pound of butter, and three quarters of a pound of sifted flour ; make it in the same manner as puff paste, but it will not be quite as rich. Lay a sheet of paste all over a soup-plate, and fill it with the mince-meat, laying strips of citron on the top. Roll out a sheet of paste for the lid of the pie, put it on, and crimp the edges with a sharp knife. Prick holes in the lid. Bake the pies half an hour in a brisk oven. Keep your mince-meat in a jar tightly covered, set it in a dry cool place, and occasionally add more brandy to it.”

Now reader, if this is not ridiculous, what is ? Here are beef’s tongue, beef suet, fine flour, butter, apples, raisins, currants, sugar, nutmeg, cinnamon, cloves, mace, citron, oranges, salt, rose-water, wine and brandy—no less than eighteen ingredients, three of which ought never to enter a human stomach, unless in Greenland, and all of which except three or four, are, to say the least, doubtful, mixed together to form a compound to destroy gradually the powers of the human stomach.

If this destruction were effected by mere machinery, or if the great Creator had prepared a substance like this,

which required no labor but to reach forth the hand and take and eat, and slowly and gradually die, the case would be altered, and the evil would be far more tolerable. But to require an immortal spirit—the immortal soul of woman—made to be the help-meet of man, the companion of angels and the child of God, to employ itself for whole hours of precious time, in preparing and mixing a host of the most heterogeneous substances to form a compound which shall slowly destroy her father, her mother, her brothers, or her sisters; nay, worse than this, the child at her breast—for this horrid mixture called mince pie is sometimes given even to children—and the companion of her bosom; what is it but the most destructive tyranny? And yet Fashion is just such a tyrant, and millions of immortal spirits daily bow at her shrine.

We have no hostility to cookery, in itself considered; on the contrary, we would do all in our power to induce woman to excel in that preparation and preservation of food, drink, dress, rooms, beds, furniture, &c., which will conduce to health and happiness. Not one female in ten understands perfectly the art of making bread or boiling plain vegetables. Sometimes they are well prepared, sometimes not;—it is a matter of chance or hap-hazard. Now these things ought not so to be. Woman ought to be the intelligent director of the physical and intellectual and moral education of her household; and among the rest, ought to understand the important art of duly preparing plain food. And yet how much of her life is wasted in preparing mere flummery!

MISCELLANY.

SWEETSER ON DIGESTION.—Mr. T. H. Carter, of this city, has recently issued a work on Digestion, by Dr. Sweetser, the talented author of a work on Consumption which we formerly noticed. This volume, like that on Consumption, is intended for general readers, and is therefore divested of “technics,” and written in a style which everybody can understand. We rejoice at its appearance, even if we cannot entirely concur in everything which it says; and wish it an extensive circulation. “Nothing,” says the Medical and Surgical Journal—and we half believe it—“would so suddenly and effectually exterminate the entire army of American quacks, as a series of volumes, in the manner of Dr. Sweetser’s, widely circulated over our vast republic.”

Dr. Sweetser is now engaged in giving a course of Lectures on the “Principles of Health,” in the Masonic Temple in Boston.

THE FAMILY NURSE, by Mrs. Child.—This work, though it contains many good things, well said, has also so many things which we believe will prove injurious to the community, that we cannot commend it. The array of recipes and prescriptions for the names of diseases, cannot fail to perpetuate quackery among us; and this sad result will be the more certain from the known reputation of other popular, and in most instances excellent works by the same author.

PHYSICAL AND PHYSIOLOGICAL REFORM.—The first annual Report of the Physiological Society of this city is a duodecimo volume of about 150 pages, containing many facts and experiments in vegetable living, as well as many bitter things against the evils which exist in civic life, particularly in crowded cities.

POPULAR LECTURES.—The Physiological Society of this city has established a weekly course of popular lectures on subjects connected with Health and Longevity, which have hitherto been well attended. Among the lecturers have been Dr. J. V. C. Smith of this city, Dr. Haskell of South Boston, J. S. Sleeper of Charlestown, and the editor of this journal.

This society, as we have already repeatedly mentioned, holds monthly meetings of its members, which are also well attended, and highly interesting. We believe it is not so generally known that the society has a library, consisting principally of works on Health, and Longevity, and Anatomy, and Physiology, to which each member has access. It is kept at the bookstore of Marsh, Capen & Lyon.

CHARITABLE INFIRMARY.—We doubt whether there is another city in the Union—the city of brotherly love itself not excepted—so abundant in charitable institutions as Boston. It is this, even more than her literary institutions, which so elevates and adorns this metropolis.

But there is room for more. And one more has recently been added. This is a Charitable Infirmary for the treatment of diseases of the Lungs. It is in the old stone Court House, facing School Street, and is open from 12 to 1 o'clock on Mondays, Wednesdays and Fridays. The attending physicians are Drs. M. S. Perry, H. I. Bowditch, H. G. Wiley, and J. V. C. Smith. From a personal acquaintance with some of these gentlemen, and their general reputation, we are justified in commending the institution to the favorable notice of that unfortunate but numerous class for whose benefit it is intended.

NEW WORK.—A volume is in preparation containing the testimony of physicians from various parts of the United States, in regard to the tendency of a diet exclusively vegetable, to promote health and longevity, especially when commenced in early life. Such a work will at least be “something new under the sun.”



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